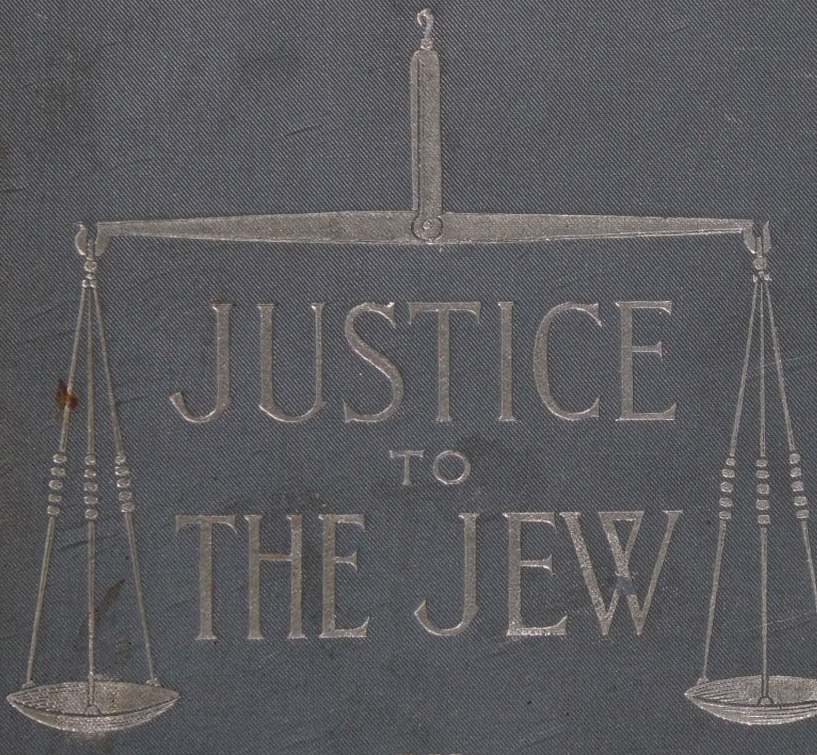

JUSTICE TO THE JEW

BY

MADISON C. PETERS

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JUSTICE TO THE JEW.

THE STORY OF

WHAT HE HAS DONE FOR THE WORLD.

BY

MADISON C. PETERS,
Pastor Bloomingdale Church, New York City,
Author of "The Great Hereafter," "The Panacea for Poverty," etc.

There is no virtue so truly great and godlike as justice.—JOSEPH ADDISON.

The Jews are among the aristocracy of every land; if a literature is called rich in the possession of a few classic tragedies, what shall we say to a national tragedy lasting for fifteen hundred years, in which the poets and the actors were also the heroes.—GEORGE ELIOT.

F. TENNYSON NEELY,
PUBLISHER,
LONDON. NEW YORK.

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TO

REV. DR. H. PEREIRA MENDES,

Minister of the Spanish and Portuguese Shearith Israel Synagogue, New York.

IN GRATEFUL RECOGNITION OF MUCH KINDLY ADVICE,
HELPFULNESS AND ENCOURAGEMENT,

THIS BOOK

IS RESPECTFULLY INSCRIBED BY THE AUTHOR.

LINES TO AN ANTI-SEMITE.

STAND! as God saw thee of old time
We see and know thee now:
The brand of unforgotten crime
Still black upon thy brow.
That mark, Eternal Justice traced,
Thou coverest in vain;
Its blighting stigma uneffaced:
Where is thy brother, Cain?

Ay, hypocrite, and if thou wilt,
White hands, in protest, spread!
The blood by coarser murderers spilt
Was at thy bidding shed.
Thy speech inflamed each ignorant soul
With thine own maddening wine;
And when their fury burst control,
Their brutal acts were thine.

For thee, the crowded Plaza seethed
Round Seville's high-built pyre;
And shrinking forms of women wreathed
With coiling snakes of fire.
Thy servants fanned their ardent breath
Into a fiercer flame;
And watched, well-pleased, the dallying death,
That lingered ere it came.

But thou hast darker secrets yet,
And deeds more dear to hell.
The sightless, soundless oubliette
Hath kept thy counsel well.
The silent hours that crush the heart,
The soul-destroying gloom:
Thine, devil, was the fiendish art
Devised that living tomb.

Woe, woe on the unhappy state,
That learns thy bloody creed;
And makes her mansion desolate
Thy cruel lust to feed.
Before one dread, impartial bar
Her sons shall find, ere long,
How terrible the helpless are,
The feeble ones how strong!

Lo! where the dotard empress, Spain,
With loosened necklace stands,
While those fair jewels, grain by grain,
Slip from her nerveless hands!
Unmoved she sees her pearls depart,
And smiles with alien eyes;
For heavy on her palsied heart
The curse of Israel lies.

Foul shark, whose malice never sleeps,
On noblest victims fed:
What swimmer bold shall cleave the deeps
Thy ravin left so red;
And when thy bulk sways up to breathe
On that encrimsoned tide,
With one unerring home-thrust sheathe
His dagger in thy side?

—Edward Sydney Tyler: *London Spectator*, Feb. 25, 1899.

PREFACE.

THIS is a book of facts rather than opinions. It does not pretend to exhaust the subject. It is not written for the special student of Jewish history, but for popular use. We believe that the facts here given are very generally unknown both to Jews and Gentiles. We speak of non-Jews as Gentiles (in Hebrew phraseology *Gentiles* were all the nations or peoples besides the Jews) because their treatment of the Jews makes Christian a misnomer. Various are the names by which Jews are known. The Bible calls them "the people of God." Mordecai said: "For he had told him that he was a Jew." From the time of Babylon and the Great Dispersion the descendants of the patriarchs have been called Jews (*Jehudim*) or descendants of Judah. Jonah said: "I am a Hebrew." Hebrew is derived from *Ibri*, meaning the other

side of the Euphrates, or from *Eber*, the great-grandson of Shem. Elijah said: "Israel shall thy name be." Israel (*prince or prevailer with God*) in commemoration of Jacob's conflict of faith with the heavenly messenger at Peniel. If what we have written will essentially modify the views which the Gentile world holds with regard to the position of the Jew, and will lead Christians to grant to him the possession of the mental, social, moral, and spiritual qualifications which history affirms, and if we can make every Jew feel as Lord Beaconsfield felt when taunted in the House of Lords for his Jewish extraction, "I can well afford to be called a Jew," we shall feel well repaid for the labor involved in this refined study of history.

M. C. P.

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Jewish Pre-Revolutionary Settlements.

The Jew is beyond doubt the most remarkable man of this world—past or present. Of all the stories of the sons of men, there is none so wild, so wonderful, so full of extreme mutation, so replete with suffering and horror, so abounding in extraordinary providences, so overflowing with scenic romance. There is no man who approaches him in the extent and character of the influence which he has exercised over the human family. His history is the history of our civilization and progress in this world, and our faith and hope in that which is to come. From him have we derived the form and pattern of all that is excellent on earth or in heaven. If, as De Quincey says, the Roman Emperors, as the great accountants for the happiness of more men and men more cultivated than ever before were intrusted to the motions of a single will, had a special, singular and mysterious relation to the secret councils of heaven—thrice truly may it be said of the Jew. Palestine, his home, was the central chamber of God's administration. He was at once the grand usher to these glorious courts, the repository of the councils of the Almighty, and the envoy of the divine mandates to the consciences of men. He was the priest and faith-giver to mankind, and as such, in spite of the jibe and jeer, he must ever be considered as occupying a peculiar and sacred relation to all other peoples of this world. Even now, though the Jews have long since ceased to exist as a consolidated nation inhabiting a common conntry, and for eighteen hundred years have been scattered far and near over the wide earth, their strange customs, their distinct features, personal peculiarities and their *scattered unity* make them still a wonder and an astonishment.—ZEBULON B. VANCE.

JUSTICE TO THE JEW.

CHAPTER I.

JEWISH PRE-REVOLUTIONARY SETTLEMENTS.

THE last chapter of the Jews in Spain is their first chapter on the Continent of America. With the same hand and the same pen, and on the same day on which Ferdinand and Isabella signed that infamous edict which extirpated one hundred and seventy thousand families from the land of their birth, because they declined to have Christianity forced upon them, they also signed the articles of agreement that authorized Cristobal Colon, as the Spaniards called Columbus, to go forth in search of another world, where, in the words of Castelar, the distinguished Spanish publicist, "creation should be new born, a haven be afforded to the quickening principle of human liberty, and a temple be reared to the God of enfranchised and redeemed conscience."

Dr. Moses Kayserling, in his work, "Christopher Columbus and the Participation of the Jews

in the Spanish and Portuguese Discoveries," translated into English by Professor Charles Gross, of Harvard College, has established beyond a doubt that it was a Castilian Jew, Louis de Santangel, Councillor and Comptroller of Aragon, and his brother-in-law, Gabriel Sanchez, the Treasurer of Aragon, who supplied to Columbus the funds needed to fit out his caravels. Isabella did not sell her valuable jewels to fit out Columbus for his voyage, for the very good reason that she had already pawned or sold them to defray the expenses of the wars then devastating her country. The maps which Columbus used were drawn up by a Portuguese Jew. Columbus derived much value from the astronomical tables of Abraham Zacuto. These tables were translated from the Hebrew into Latin and Spanish by Joseph Vecincho, Zacuto's pupil, another Jew, distinguished as a physician, cosmographer and mathematician, and it was he who presented a copy of these tables to the Genoese navigator. Rodrigo Sanchez, a nephew of Gabriel Sanchez, was designated to accompany the expedition as *veedor*, or superintendent, at the special request of Queen Isabella. The ship physician Maestre Bernal, the surgeon Marco, and a sailor Alonso de la Calle, were Jews. It was a Jew,

Rodrigo de Triana, who first saw the land, and another Jew, Luis de Torres, the interpreter, who first set foot on American soil, having been sent ashore to greet the Grand Khan of India, whose country Columbus believed he had reached by a new route.

JEWS IN NEW YORK.

July 8, 1654, witnessed the first arrival of Jews in New Amsterdam, as New York City was then called—Jacob Aboaf and Jacob Barimson. In the autumn of the same year twenty-seven men, women and two children came from Bahia, abandoning Brazil when the Dutch evacuated that country, and once again in all possible haste they sought the shelter of a Dutch colony. Upon their arrival here their goods were seized and sold at public auction for the payment of their passage, and the amount realized by the sale being insufficient, Jacque de la Motthe, the master of the vessel, St. Catarina, applied to the court for an order that two of the new arrivals, as principals, be held as hostages until the full amount was paid. Accordingly David Israel and Moses Ambrosius were placed under civil arrest. There was no discrimination against them because of their faith, but they were detained at the creditor's expense, pend-

ing payment, in accordance with the debtor's laws of the day.

In the spring of 1655 other Jews arrived from Holland, and the expulsion of the Jews from Brazil increasing the Jewish residents in New York, gave ground for the belief that their number would grow enormously. The bigoted governor, Peter Stuyvesant, who had absolute control of the council as well as the burgomasters and schepens, wrote to the directors of the West India Company in Amsterdam, requesting that "none of the Jewish nation be permitted to infest the New Netherlands." The answer was worthy of tolerant Holland—that his request "was inconsistent with reason and justice." Incensed at Stuyvesant's unwarranted assumption of authority, an act was passed permitting the Jews to reside and trade in New Netherlands, so long as they cared for their own poor.

In 1655 D'Andrade was denied the privilege of holding real estate. During the same year the governor and the council refused De Lucena permission to prepare a burial ground for the Jews, on the ground that there was no need for it. A death a few months later caused the revocation of this decision. Stuyvesant was persistent in his hostility to the Jews, forbidding them to trade to Fort Orange (Albany), and the

South River (the Delaware), denying them the privileges in New Amsterdam which they had enjoyed in old Amsterdam. A letter to Stuyvesant from the directors in Amsterdam, dated July 14, 1656, established their rights:

"We have seen and heard with displeasure that, against our orders of the 15th day of February, 1655, issued at the request of the Jewish or Portuguese nation, you have forbidden them to trade to Fort Orange and the South River, also the purchase of real estate, which is granted to them without difficulty here in this country, and we wish it had not been done, and that you had obeyed our orders, which you must always execute punctually and with more respect. Jews or Portuguese people, however, shall not be employed in any public service (to which they neither are admitted in this city) nor allowed to have open retail shops, but they may quietly and peacefully carry on their business as aforesaid, and exercise in all quietness their religion within their houses, for which end they must without doubt endeavor to build their houses close together in a convenient place on one or the other side of New Amsterdam—at their choice—as they have done here." The chief motive which prompted this favorable response was undoubtedly the fact that there were several Jew-

ish directors of the West India Company—as the directors put it, it was "because of the large amount of capital which the Jews have invested in the shares of this company." An interesting example of the old-time intolerance is the fact that the Pilgrim Fathers appealed in vain to the Dutch government for permission to settle in its American dominions before the Plymouth settlement was made.

In 1664 the city was captured by the English, and its name changed to New York, in honor of the Duke of York. In 1683, a charter of liberties and privileges was adopted by the colonial assembly, which among other provisions declared that "no one should be molested, punished, or disquieted, or called in question for his religious opinions, who professed faith in God by Jesus Christ," and that all such persons should "at all times freely have and enjoy their judgments and consciences in matters of religion throughout the province," which was extending religious freedom to all but Jews. In 1685 the Jewish residents petitioned Governor Dongan "for liberty to exercise their religion." The governor referred the petition to the mayor and the common council of New York, who decided "that no public worship is tolerated by act of assembly, but to those that profess faith in

Christ, and therefore the Jew's worship was not to be allowed."

When James, Duke of York, became King James II., his former instructions to Governor Andross, who had succeeded Dongan, were repeated to permit all persons of whatever religion freedom of worship, and we find in 1695 a synagogue, and it may have been built as early as 1691, for De la Motthe Cadillac enumerates in his history of New York in 1691 the Jews as one of the sects, and then adds that each sect had its church. This first synagogue in the new world was situated on the north side of Mills Street, a street no longer in existence.

The prosperity of the Jews at this time is attested by Lord Bellamont's report, who, in October, 1700, advised the English government that he has "much trouble in paying the soldiers' subsistence in money weekly," that they "would advance no money whatever on his orders," "so that were it not for one Dutch merchant and two or three Jews that lent me money I should have been undone."

The prohibition against the Jews going into retail trade, which was a Dutch law that somehow remained operative under English law, was gradually dropped, for we find Jews engaged in retail trade in numerous instances in the eighteenth century.

On a question concerning the contested seat of Colonel Frederick Phillips, of Westchester County, the General Assembly of New York, on September 23, 1737, resolved that Jews could neither vote for representatives nor be admitted as witnesses. In 1740 Parliament passed the well-known Naturalization Act, with its special provisions for Jewish citizens, but the act had not much effect. Judge Daly says of this act:

"Under it, foreigners who had resided seven years in a British colony, without being absent at any time over two months, might be naturalized; and if such foreigner were a Jew, he might be naturalized without taking the sacrament of the Lord's Supper, under 7 Jac. I. c. ii, and in his case, under this act, the words in the abjuration oath, "on the true faith of a Christian" might be dispensed with; but the naturalization could only be obtained by applying for an act of Parliament, and a certificate had to be obtained from the home secretary before a bill could be introduced that the person applying was of good character, etc. And as the procuring of the passage of an act of parliament was attended with a great deal of trouble and some expense, very few Jews availed themselves of it, a fact ascertained by an inquiry made by Parliament in 1754 (Smollett's "History of Eng-

land," B. III. c. iii., 5 x.). As the act of 1740 applied to persons who had resided the prescribed number of years in British colonies, an act was introduced in 1753 (26 Geo. ii. c. 2) by which any foreigner could be naturalized upon like conditions. It passed the House of Lords without opposition, but was furiously assailed in the House of Commons. It was carried, however, by the power of the ministry. This act, which is historically known as "The Jew Bill," continued only for a few months, for it was received by the nation, the historians tell us, with "horror and execration." Those who had voted for it were denounced by the people. The bishop of Norwich was insulted at the communion, and in the public streets; petitions poured in from the cities for its repeal, and on the first day of the next session a bill to repeal it was introduced and hurriedly passed with the assent of both parties. This intolerance in respect to the Jews continued until 1825, when an act was passed (9 Geo. I. V. c. 27) relieving persons to be naturalized thereafter from the obligation of taking the Sacrament of the Lord's Supper."

In 1749 a riot broke out in New York, which, according to Governor Clinton's report to London, was directed "against a Jew and his wife." These unfortunates, according to the governor's

testimony, had but recently arrived from Holland, where they had lived in handsome style, "even to keeping their coach," but had been reduced by misfortune. A Mr. Delancy appears to have been the leader in the assault, and he with several others, "with their faces blackened, and otherwise disguised, smashed all the windows, broke open the door and tore everything to pieces." The outcome appears to have been more satisfactory to several members of the bar than to the unfortunate Hebrew, for Governor Clinton avers that "the Jew was advised to go to Mr. Murray, the attorney, for his opinion, who took a fee, and advised him not to take up the case, as the persons concerned were related to the principal people of the town. Mr. Chambers advised the like and told him he would be ruined if he proceeded against them. Mr. Smith advised the same."

The Jews in New York were not on a footing of political equality with Christians prior to the Revolution. By the first constitution of the State of New York, adopted in 1777, they were put on an absolute equality with all other citizens, New York having been the first State actually granting full religious liberty.

From the period of the riot in 1749, to the Revolution there was but little increase in the

Jewish population. A few additions were made by immigration from England, but not sufficient to counteract the emigration to Newport, Charleston, and Philadelphia. Though small they continued to be an influential body. The restriction acts of Parliament, and the general colonial policy pursued by the government, produced a disastrous effect upon business, and Hayman Levy, from his widely extended interests, failed in 1768, but his assignees were enabled to discharge the whole of his indebtedness with interest. The great fire in 1776 destroyed all his property, yet notwithstanding all, he carried on his fur business on his own account until his death in 1790. He traded early with the Indians, and a historian of that day claims that he was "actually worshipped by the red man." John Jacob Astor acquired his first experience in the fur trade while in Levy's employ. Upon his books are entries of moneys paid to John Jacob Astor, for beating furs, at one dollar a day. Nicholas Low, ancestor of President Seth Low of Columbia College, served as Levy's clerk for several years, and then laid the foundation of his great fortune in a hogshead of rum purchased from his former employer, who besides rendered him substantial assistance.

Sampson Simson was another great Jew merchant and shipowner at this period. He was distinguished for his strict integrity and great liberality, and his patriotic resistance to the aggressive acts of the British government. He died in 1775.

Ephraim Hart, a man of many friends and foremost in many enterprises, on the 17th of May, 1792, with twenty-one others organized the first board of stock brokers in the New York Stock Exchange. He was a State Senator in 1810 and at the time of his death was a partner of John Jacob Astor.

Bernard Hart, in Scovill's "Old Merchants of New York," in view of his distinguished commercial position, social distinction and great humanity, is spoken of as "towering aloft among the magnates of the city of the last and present generation." During the prevalence of the yellow fever in New York in 1795 he worked night and day among the sick and dying, and was declared by a writer of the day "An angel of mercy in the awful days of that great pestilence." He was the founder of "The Fairy," the parent of our present clubs. Upon the formation of the Board of Brokers about 1818, he was made secretary of that body, and remained so until he died at the age of ninety-one.

Mr. Scovill, himself a merchant, speaking of the small number of Jewish merchants in New York in the early part of the present century, and the great contrast at the period in which he was writing (1868) concludes with this remark: "There are now eighty thousand Israelites in this city, and it is the high standard of excellence of the old Israelite merchants of 1800 that has made the race occupy the proud position it now holds in this city and in the nation."

NEWPORT.

Attracted by the tolerance of Roger Williams, a fugitive himself from persecution, and disheartened by Stuyvesant's persistent persecutions, many Jews made their way to Newport, the Rhode Island historians say, as early as 1657. In 1652 the Colony of Rhode Island enacted that "all men of whatever nation soever they may be, that shall be received inhabitants of any of the towns, shall have the same privileges as Englishmen, any law to the contrary notwithstanding." This made Rhode Island the place for all who sought religious liberty. For thirty years preceding our Revolutionary War Newport was one of the principal cities in the American colonies, in commercial importance ranking with Boston and Philadelphia, for

Edward Eggleston tells us that "he was thought a bold prophet who then said that 'New York might one day equal Newport,'" for, about 1750, New York sent forth fewer ships than Newport, and just half as many as Boston.

Roger Williams, the pioneer of religious liberty in America, founded his colony on principles which unmistakably included the Jews:

"There goes many a ship to sea with many hundred souls in one ship, whose weal and woe is common, and is a true picture of a commonwealth, or human combination, or society. It hath fallen out sometimes, that both Papists and Protestants, Jews and Turks, may be embarked in one ship, upon which supposal I affirm, that all the liberty of conscience that ever I pleaded for turns upon these two hinges, that none of the Papists, Protestants, Jews or Turks be forced to come to the ship's prayer or worship, or compelled from their own particular prayers or worship, if they practice any."

In his famous argument for the readmission of the Jews to England, he said: "By the merciful assistance of the Most High, I have desired to labor in Europe, in America, with English, with barbarians, yea, and also I have longed after some trading with Jews themselves, for whose hard measure, I fear the nations and Eng-

land have yet a score to pay. I desire not that liberty to myself, which I would not freely and impartially weigh out to all the consciences of the world besides. All these consciences (yea, the very consciences of the Papists, Jews, etc., as I have proved at large in my answer to Master Cotton's washings) ought freely and impartially to be permitted their several respective worships, and what manner of maintaining them, they freely choose."

It was this fair treatment of the Jews under Roger Williams which caused the Puritan, Cotton Mather, in his "Magnalia" to characterize Newport as "the common receptacle of the convicts of Jerusalem and the outcasts of the land."

From Spain, Portugal, Jamaica, Holland and other places a most distinguished class of merchants came, making Newport the formidable commercial rival of New York, and with the departure of the Jews from Newport it ceased to be commercially important. A volume might be written concerning the Jewish merchant princes of Newport of the pre-revolutionary period—of their matchless enterprise, their great wealth, their eminent respectability, their remarkable intelligence, their irreproachable integrity, their delicate sense of mercantile honor, and their unbounded benevolence for all mankind.

"The Jewish cemetery at Newport," laid out in 1677, has been memorialized by Longfellow:

How strange it seems! These Hebrews in their graves,
Close by the street of this fair seaport town,
Silent beside the never-silent waves,
At rest in all this moving up and down.

The trees are white with dust, that o'er their sleep
Wave their broad curtains in the south-wind's breath,
While underneath these tents they keep
The long mysterious Exodus of Death.

And these sepulchral stones, so old and brown,
That pave with level flags their burial place,
Seem like the tablets of the Law, thrown down
And broken by Moses at the mountain's base.

The very names recorded here are strange,
Of foreign accent, and of different climes;
Alvares and Rivera interchange
With Abraham and Jacob of old times.

"Blessed be God! for he created Death!"
The mourner said, "and Death is rest and peace;"
Then added, in the certainty of faith,
"And giveth Life that nevermore shall cease."

Closed are the portals of their Synagogue,
No Psalms of David now the silence break,
No Rabbi reads the ancient Decalogue
In the grand dialect the Prophets spake.

Gone are the living, but the dead remain,
And not neglected; for a hand unseen,
Scattering its bounty, like a summer rain,
Still keeps their graves and their remembrance green.

How came they here? What burst of Christian hate!
What persecution, merciless and blind,
Drove o'er the sea—that desert desolate—
These Ishmaels and Hagars of mankind?

They lived in narrow streets and lanes obscure,
Ghetto and Judenstrass, in mirk and mire;
Taught in the school of patience to endure
The life of anguish and the death of fire.

All their lives long, with the unleavened bread
And bitter herbs of exile and its fears,
The wasting famine of the heart they fed,
And slaked its thirst with marsh of their tears.

Anathema maranatha! was the cry
That rang from town to town, from street to street;
At every gate the accursed Mordecai
Was mocked and jeered, and spurned by Christian feet.

Pride and humiliation hand in hand
Walked with them through the world where'er they went·
Trampled and beaten were they as the sand,
And yet unshaken as the continent.

For in the the background figures vague and vast
Of patriarchs and of prophets rose sublime,
And all the great traditions of the past
They saw reflected in the coming time.

And thus forever with reverted look
The mystic volume of the world they read,
Spelling it backward, like a Hebrew book,
Till life became a Legend of the Dead.

But ah! what once has been shall be no more!
The groaning earth in travail and in pain
Brings forth its races, but does not restore,
And the dead nations never rise again.

In August, 1790, George Washington visited Newport and was entertained at the home of Moses Isaacs, who sided with the colonies during the Revolutionary War. This visit evoked the following letter, signed by Moses Seixas on behalf of the Newport congregation:

"SIR: Permit the children of the stock of Abraham to approach you with the most cordial affection and esteem for your person and merit, and to join with our fellow-citizens in welcoming you to Newport.

"With pleasure we reflect on those days of difficulty and danger when the God of Israel, who delivered David from the peril of the sword, shielded your head in the day of battle; and we rejoice to think that the same spirit which rested in the bosom of the greatly beloved Daniel, enabling him to preside over the province of the Babylonian empire, rests and ever will rest upon you, enabling you to discharge the arduous duties of the chief magistrate of these States.

"Deprived as we hitherto have been of the invaluable rights of free citizens, we now—with a deep sense of gratitude to the Almighty Disposer of all events—behold a government erected by the majesty of the people, a government which to bigotry gives no sanction, to persecution no assistance, but generously affording to all liberty of conscience and immunities of

citizenship, deeming every one of whatever nation, tongue, and language equal parts of the great government machine.

"This so ample and extensive Federal Union, whose base is philanthropy, mutual confidence and public virtue, we cannot but acknowledge to be the work of the great God who rules in the armies of the heavens and among the inhabitants of the earth, doing whatever seemeth to Him good.

"For all the blessings, civil and religious, which we enjoy under an equal benign administration, we desire to send up our thanks to the Ancient Days, the great Preserver of men, beseeching that the angel who conducted our forefathers through the wilderness into the promised land may graciously conduct you through all difficulties and dangers of this mortal life; and when, like Joshua, full of days and full of honors, you are gathered to your fathers, may you be admitted into the heavenly paradise to partake of the water of life and the tree of immortality.

"Done and signed by order of the Hebrew Congregation in Newport, R. I.

"MOSES SEIXAS, Warden.

"NEWPORT, August 17, 1790."

Washington's reply to the Hebrew congregation in Newport, R. I.:

"GENTLEMEN: While I receive with much sat-

isfaction your address replete with expressions of esteem, I rejoice in the opportunity of assuring you that I shall always retain grateful remembrance of the cordial welcome I experienced on my visit to Newport from all classes of citizens.

"The reflection on the days of difficulty and danger which are past is rendered the more sweet from a consciousness that they are succeeded by days of uncommon prosperity and security.

"If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good government, to become a great and happy people.

"The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy, a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship.

"It is now no more that toleration is spoken of as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights, for, happily, the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support.

"It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my administration, and fervent wishes for my felicity.

"May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants, while every one shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid.

"May the Father of all mercies scatter light, and not darkness, upon our paths and make us all in our several vocations useful here, and in his own due time and way, everlastingly happy.

"G. WASHINGTON."

PENNSYLVANIA.

The Jews of Philadelphia distinguished themselves as warm adherents of the American Revolution. Their patriotism forms an interesting chapter elsewhere in this volume.

The first documentary evidence regarding the settlement of Jews in Philadelphia dates from the year 1726, although it is known that Jews settled in Lancaster, York and Easton as early as 1655.

In 1662 the Mennonites drew up articles of association, their object "being to establish a harmonious society of persons of different religious sentiments, it was determined to exclude

from it all intractable people, such as those in communion with the Roman See; usurious Jews; stiff-necked English Quakers; Puritans; foolhardy believers in the millennium, and obstinate modern pretenders to revelation."

Evidently there were Jews in Pennsylvania at least twenty-five years prior to the landing of William Penn.

BALTIMORE.

Mr. J. H. Hollander finds in the Provincial Court Record of Maryland, mention of one Mathias de Sousa. Isaac Markens says, "There resided in that province as early as 1658 one Jacob Lumbrozo, late of Lisbone, in the Kingdom of Portugal, who was known as 'ye Jew doctor.'" Lumbrozo was committed for blasphemy in the year mentioned and in the year 1663 he was granted letters of "denizacion." In 1665 he received a commission to trade with the Indians.

Bancroft has referred to Maryland as among the first colonies which "adopted religious freedom as the basis of the State." But its religious freedom was limited to those within the province who believed in Jesus Christ, and was accompanied by a proviso which declared that any person who denied the Trinity should be

punished with death. Maryland was therefore no place for a Jew. Even after the Revolution, though under the Constitution of the United States, a Jew was eligible to any office, no one could hold any office under the government of Maryland without signing a declaration that he believed in the Christian religion. In 1801, and again in 1804, earnest efforts were made in the legislature to repeal this intolerant provision, but failed to pass upon each occasion, more than two-thirds of the members voting against its repeal. In 1818, after a three days' debate, the bill favoring the removal of these disabilities was again defeated by a vote twenty-four against fifty.

After the rejection of the "Jew Bill," the following verses appeared in the *Franklin Gazette*, Philadelphia:

What! still reject the fated race,
Thus long denied repose—
What! madly striving to efface
The rights that heaven bestows.

Say, flows not in each Jewish vein,
Unchecked—without control—
A tide as pure—as free from stain—
As warms the Christian's soul?

Do ye not yet the times discern,
That these shall cease to roam—
That Shiloh, pledged for their return,
Will bring his ransomed home?

Be error, quick, to darkness hurl'd!
No more with hate pursue—
For He who died to save a world—
Immanuel—was a Jew.

On February 26, 1825, the bill according to the Jew his full civil rights was passed by both houses of the Legislature. It was ratified at the succeeding session and became a law.

SAVANNAH.

On the 7th of July, 1733, a party of forty Jews sailed up the Savannah River on a vessel direct from London, arriving in the very midst of a public dinner given by Oglethorpe, who had assembled the colonists for the purpose of allotting to each settler his proportion of land, and of organizing a local government.

In spite of much determined opposition to the newcomers, the benevolent Oglethorpe befriended the Jews, wrote to England praising their enterprise and worth, calling special attention to one of their number, Dr. Nunes, for his attention to the sick and other valuable services. Another of their number was Abraham de Lyon, a horticulturist, who was the first in this

country to introduce successfully useful foreign plants.

It was the industry and intelligence of the Jews, and the subsequent arrivals of a few Moravians and Highlanders from Scotland, who made a success of Oglethorpe's scheme, for it is a well-known fact that the colonists were idle, dissolute, mutinous and unwilling to protect the colony from the Spaniards, who threatened its destruction.

With the departure of Oglethorpe from Georgia, and on account of the persistent hostility of the trustees of the London Company, subjected not only to civil disabilities, but with the rest of the population, to unreasonable demands, many Jews gradually moved from Savannah and settled in the rising city of

CHARLESTON.

On the day following the Jewish New Year, 1750, the first Hebrew Congregation was formed in Charleston. In 1790, Jacob Cohen, president of the Hebrew Congregation, addressed a lengthy congratulatory letter to Washington on his elevation to the presidency, in which among other things he said:

"When laudable ambition had nothing more

to tempt you with; when fame had wearied itself in trumpeting your renown; yielding to the disinterested impulses of uniform protestations, and the urgent invocations of your fellow-citizens, you quitted your peaceful and pleasurable mansion to involve yourself in the cares and fatigues which now throng on you; and you have shown yourself eminently qualified to preside at the helm of government, as at the head of armies. While historians of this and every age shall vie with each other in doing justice to your character, and in adorning their pages with the splendor of your endowments, and of your patriotic and noble achievements; and while they cull and combine the various good and shining qualities of the pagan and modern heroes to display your character, we, and our posterity, will not cease to chronicle and commemorate you, with Moses, Joshua, Daniel, Gideon, Samuel, David, Maccabeus, and other holy men of old, who were raised up by God for the deliverance of our nation, His people, from their oppression. May the Great Being, our universal Lord, continue propitious to you and to the United States; perfect and give increase and duration of prosperity to the great empire of which He has made you so instrumental in producing. May He grant you health to preside over the same, until He shall, after length of days, call you to eternal felicity, which will be the reward of your virtues in the next, as lasting glory must be in this world."

In the fire of 1838 the original of Washington's reply was destroyed and no copy can be obtained. It may be interesting in this connection to add the remaining correspondence between Hebrew citizens and George Washington.

"The address of the Hebrew Congregation of Savannah, Georgia, to George Washington, the first President of the United States," presented by Mr. Jackson, one of the representatives from Georgia:

"Sir: We have long been anxious of congratulating you on your appointment by unanimous approbation to the presidential dignity of this country and of testifying our unbounded confidence in your integrity and unblemished virtue. Yet, however exalted the station you now fill, it is still not equal to the merit of your heroic services through an arduous and dangerous conflict which has embosomed you in the hearts of her citizens.

"Our eccentric situation, added to a diffidence founded on the most profound respect, has thus long prevented our address; yet the delay has realized anticipation, given us an opportunity of presenting our grateful acknowledgments for the benediction of Heaven through the magnanimity of federal influence and the equity of your administration.

"Your unexampled liberality and extensive philanthropy have dispelled that cloud of big-

otry and superstition which has long, as a veil, shaded religion — unriveted the fetters of enthusiasm—enfranchised us with all the privileges and immunities of free citizens, and initiated us into the grand mass of legislative mechanism. By example you have taught us to endure the ravages of war with manly fortitude, and to enjoy the blessings of peace with reverence to the Deity and with benignity and love to our fellow-creatures.

"May the Great Author of the world grant you all happiness, an uninterrupted series of health, addition of years to the number of your days, and a continuance of guardianship to that freedom which under auspices of Heaven your magnanimity and wisdom have given these States.

"Levi Sheftall, President.
"In behalf of the Hebrew Congregations."

To which the President was pleased to return the following reply:

(Printed in Jared Sparks' Collection, vol. xii., p. 185.)

"To the Hebrew Congregation of the city of Savannah, Georgia.

"Gentlemen: I thank you with great sincerity for your congratulations on my appointment to the office which I have the honor to hold by the unanimous choice of my fellow-citizens, and especially the expressions you are

pleased to use in testifying the confidence that is reposed in me by your congregation.

"As the delay which has naturally intervened between my election and your address has afforded me an opportunity for appreciating the merits of the federal government and for communicating your sentiments of its administration, I have rather to express my satisfaction rather than regret at a circumstance which demonstrates (upon experiment) your attachment to the former as well as approbation of the latter.

"I rejoice that a spirit of liberality and philanthropy is much more prevalent than it formerly was among the enlightened nations of the earth, and that your brethren will benefit thereby in proportion as it shall become still more extensive; happily the people of the United States have, in many instances, exhibited examples worthy of imitation, the salutary influence of which will doubtless extend much further if gratefully enjoying those blessings of peace which (under the favor of Heaven) have been attained by fortitude in war, they shall conduct themselves with reverence to the Deity and charity toward their fellow-creatures.

"May the same wonder-working Deity, who long since delivered the Hebrews from their Egyptian oppressors, planted them in a promised land, whose providential agency has lately been conspicuous in establishing these United States as an independent nation, still continue

to water them with the dew of heaven and make the inhabitants of every denomination participate in the temporal and spiritual blessings of that people whose God is Jehovah.

"G. WASHINGTON."

The address of the Hebrew Congregations in the cities of Philadelphia, New York, Richmond, and Charleston, to the President of the United States:

"SIR: It is reserved for you to unite in affection for your character and person every political and religious denomination of men, and in this will the Hebrew congregations aforesaid yield to no class of their fellow-citizens.

"We have hitherto been prevented by various circumstances peculiar to our situation from adding our congratulations to those which the rest of America have offered on your elevation to the chair of the federal government. Deign, then, illustrious sir, to accept this our homage.

"The wonders which the Lord of Hosts hath worked in the days of our forefathers have taught us to observe the greatness of His wisdom and His might through the events of the late glorious revolution; and, while we humble ourselves at His footstool in thanksgiving and praise for the blessing of His deliverance, we acknowledge you, the leader of American armies, as His chosen and beloved servant. But not to your sword alone is present happiness to

be ascribed; that, indeed, opened the way to freedom, but never was it perfectly secure until your hand gave birth to the Federal Constitution and you renounced the joys of retirement to seal by your administration in peace what you had achieved in war.

"To the eternal God, who is thy refuge, we commit in our prayers the care of thy precious life; and when, full of years, thou shalt be gathered unto thy people, 'thy righteousness shall go before thee,' and we shall remember, amid our regret, 'that the Lord hath set apart the godly for Himself,' whilst thy name and thy virtues will remain an indelible memorial on our minds.

"For and in behalf and under the authority of the several congregations aforesaid.

"MANUEL JOSEPHSON.

"PHILADELPHIA, December 13, 1790."

The President was pleased to reply to the foregoing as follows:

"Answer: To the Hebrew Congregations in the cities of Philadelphia, New York, Charleston, and Richmond:

"GENTLEMEN: The liberality of sentiment toward each other, which marks every political and religious denomination of men in this country, stands unparalleled in the history of nations.

"The affection of such a people is a treasure beyond the reach of calculation, and the re-

peated proofs which my fellow-citizens have given of their attachment to me and approbation of my doings, form the purest source of my temporal felicity. The affectionate expressions of your address again excite my gratitude and receive my warmest acknowledgment.

"The power and goodness of the Almighty, so strongly manifested in the events of our late glorious Revolution, and His kind interposition in our behalf, have been no less visible in the establishment of our present equal government. In war He directed the sword, and in peace He has ruled in our councils. My agency in both has been guided by the best intentions and a sense of duty I owe to my country.

"And as my exertions have hitherto been amply rewarded by the approbation of my fellow-citizens, I shall endeavor to deserve a continuance of it by my future conduct.

"May the same temporal and eternal blessings which you implore for me rest upon your congregations.

"G. WASHINGTON."

The Number and Distribution of the Jews.

The world has by this time discovered that it is impossible to destroy the Jews. The attempt to extirpate them has been made under the most favorable auspices and on the largest scale; the most considerable means that man could command have been pertinaciously applied to this object for the longest period of recorded time. Egyptian pharaohs, Assyrian kings, Roman emperors, Scandinavian crusaders, Gothic princes and holy inquisitors have alike devoted their energies to the fulfillment of this common purpose. Expatriation, exile, captivity, confiscation, torture on the most ingenious and massacre on the most extensive scale; a curious system of degrading customs and debasing laws which would have broken the heart of another people, have been tried and in vain. The Jews, after all this havoc, probably more numerous at this date than they were during the reign of Solomon the Wise, are found in all lands, and prospering in most. All which proves that it is in vain for man to attempt to baffle the inexorable law of Nature, which has decreed that a superior race shall never be destroyed or absorbed by an inferior.—LORD BEACONSFIELD.

CHAPTER II.

THE NUMBER AND DISTRIBUTION OF THE JEWS.

Two countries only in Europe deny to Jews the rights accorded to Christians; but these two countries, Russia, with 4,500,000 Jews—a legacy from Poland, which toward the end of the Middle Ages became the center of Israel—and Roumania with 300,000, contain more Jews than all the rest of Europe together. So that nearly half of the descendants of Abraham are still subject to special laws and denied the rights of citizenship.

Austro-Hungary has 1,860,186 Jews, Germany, 567,884, of whom two-thirds inhabit the Kingdom of Prussia. England and Wales, 97,350; Scotland, 2,060; Ireland, 1,779; Australia, 15,268; Canada, 6,414; Trinidad, 31; Barbadoes, 21; Cape Colony, 3,009; India, 17,185; Aden, 2,826; Gibraltar, 1,000; Hong Kong, 143; Straits Settlement, 535; Malta, 173; Cyprus, 127; making a grand total in the British Empire of 148,017. Holland, 97,324, one-half of whom are to be found in Amsterdam; France, 72,000,

of whom three-fourths live in Paris; Italy, 50,000, of whom the majority inhabit the northern and middle portions of the country. There are 8,069 Jews in Switzerland; Belgium, 3,000; Denmark, 4,080; Sweden, 3,042; Norway, hardly any; Luxembourg, 1,000; Spain, 2,500, and Portugal, 300, where, prior to the fifteenth century, there lived perhaps half a million Israelites.

In Eastern Europe, in addition to Roumania, there are Turkey with 120,000; Greece, 5,792, most of them in Corfu; Bulgaria, 20,000; Servia, 4,652. In Asia, the cradle of their race, we find, in Turkey in Asia, 150,000; Persia, 30,000; Russia in Asia, 47,000; Turkestan, Afghanistan, 140,000; and China, 2,000.

In Africa, which they had colonized before the Christian Era, we find 25,000 in Egypt; Abysinnian Falashas, 300,000; Tripoli, 60,000; Tunis, 55,000; Algeria and Sahara, 60,000; Morocco, 200,000; South Africa, 20,000.

G. Bie Ravndal, United States Consul at Beirut, reports to the Department of State that out of a total population in Palestine of some 200,000, about 40,000 are Jews, as against 14,000 twenty years ago. In Jerusalem there are 22,000 Jews, half of whom have immigrated from Europe and America, and are called Aschkenazim

to distinguish them from the Spanish and Oriental Israelites, the Sephardim. After mentioning in detail a number of colonies, which have been established during the last twenty years, and stating the present prosperous condition of most of them, the report says:

"Entirely irrespective of whether or not the Zionists will succeed in awakening in the Jewish people a national spirit and forming a Judean monarchy or republic, with its parliament in Jerusalem and its representation in foreign capitals, the present agitation makes for the development of a country which is but a shadow of its former self, and which will generously respond to modern influences. The Sultan seems quite disposed to grant railway, harbor and other franchises, and it is possible that the new Jewish Colonial Bank, the organization of which was decided upon in Basel, will be permitted, under certain guarantees, to play an important part in the industrial advancement and growth of Palestine. The movement is furthermore bringing out new qualities in the Jews residing in Palestine. They are no longer content with studying the Talmud and living on charity, but are waking to the fact, as the Hebrew would put it, that to till the ground is worship of God.

"I think I am justified in saying that the prospects are brighter than ever for the Jews in Palestine and for Palestine itself. European influence has obtained a foothold in the country, and the tide of modern ideas cannot be long debarred. Only four or five weeks ago an English company announced its determination to build a broad-gauge railway from the sea at Haifa through the very heart of Samaria and Galilee to Damascus and on to Bagdad, and active operations have already commenced."

In the United States there are 937,800 Jews, and in all the world to-day there are probably 11,000,000 of Jews, 4,000,000 more than there were in the time of David. At no period was Israel so widely scattered. Never before have there existed so many Jews. Everywhere they are on the increase. As they are growing in numbers and importance, jealousy and hatred against them increase. And what produces jealousy? The excellence of another. Jealousy is a high, if not a gracious compliment.

The Growth of Jewish Population in the United States.

There is a river in the ocean; in the severest droughts it never fails, and in the mightiest floods it never overflows. The Gulf of Mexico is its fountain, and its mouth is in the Arctic seas. It is the Gulf Stream. There is in the world no other such majestic flow of waters. Its current is more rapid than the Mississippi or the Amazon, and its volume more than a thousand times greater. Its waters, as far out from the gulf as the Carolina coasts, are of an indigo blue; they are so distinctly marked that their line of junction with the common sea water may be traced by the eye. Often one-half of a vessel may be perceived floating in Gulf Stream water, while the other half is in common water of the sea, so sharp is the line and such the want of affinity between those waters, and such too the reluctance, so to speak, on the part of those of the Gulf Stream to mingle with the common water of the sea.—Prof. M. F. Maury.

This curious phenomenon in the physical world has its counterpart in the moral. There is a lonely river in the midst of the ocean of mankind. The mightiest floods of human temptation have never caused it to overflow and the fiercest fires of human cruelty, though seven times heated in the furnace of religious bigotry, have never caused it to dry up, although its waves for two thousand years have rolled crimson with the blood of its martyrs. Its fountain is in the gray dawn of the world's history, and its mouth is somewhere in the shadows of eternity. It too refuses to mingle with the surrounding waves, and the line which divides its restless billows from the common waters of humanity is also plainly visible to the eye. It is the Jewish race.—Zebulon B. Vance.

CHAPTER III.

THE GROWTH OF JEWISH POPULATION IN THE UNITED STATES.

At the time of the Revolution the Jewish population in the United States was about 700 families. The first census, 1790, gave the number of Jewish inhabitants as about 3,000. Mordecai M. Noah, in 1818, estimated the Jewish population of the United States at 3,000. After the Revolution many returned to England, others went to the West Indies. Isaac Harby and Solomon Etting, in 1826, estimated that there were not over 6,000 Jews in the United States. The "American Almanac" of 1840 gives the number of Jews in the United States as 15,000. Berk's "History of the Jews," published in 1848, makes it appear that there were then "50,000 Jews in the United States, 12,000 residing in New York and 4,000 in Philadelphia." In 1846 Rev. Isaac Leeser placed the figures for New York at 10,000, Philadelphia, 1,800, and Baltimore, 1,500.

Throughout the period of the Napoleonic wars many obstacles hindered the departure of

the German Jews, and for a time afterward in view of the great political concessions which they gained from the German rulers in return for their valor and heroic sacrifices of life and substance for the Fatherland, there was little immigration. It was not until the beginning of steam navigation on the Atlantic that any considerable Jewish immigration was made to this country.

According to the report made May 28, 1877, by the Board of Delegates of American Israelites, with the assistance of the Union of American Hebrew Congregations, there was then a total Jewish population in the United States of 189,576. In September, 1880, the Union of American Hebrew Congregations published the following statistics of the Jews in the United States:

State or Territory.	Population.	State or Territory.	Population.
Alabama	2,045	Maryland	337
Arizona	48	Baltimore	10,000
Arkansas	1,466	Massachusetts	8,500
California	18,580	Michigan	3,233
Colorado	422	Minnesota	414
Connecticut	1,492	Mississippi	2,262
Dakota	19	Missouri	7,380
Delaware	585	Montana	131
District of Columbia	1,508	Nebraska	222
Florida	772	Nevada	780
Georgia	2,704	New Hampshire	150
Idaho	85	New Jersey	5,593
Illinois	12,625	New Mexico	108
Indiana	3,381	New York State	20,565

State or Territory.	Population.	State or Territory.	Population.
Iowa	1,245	New York City	60,000
Kansas	819	North Carolina	820
Kentucky	3,602	Ohio	6,581
Louisiana	7,538	Oregon	868
Maine	500	Pennsylvania	6,079
Philadelphia	12,000	Virginia	2,506
Rhode Island	1,000	Washington Territory	145
South Carolina	1,415	West Virginia	511
Tennessee	3,751	Wisconsin	2,559
Texas	3,300	Wyoming	40
Utah	258		
Vermont	120	Total	221,064

According to the conservative estimate of David Sulzberger, the following is the Jewish population of the United States in 1897:

Alabama	6,000	Montana	2,500
Arizona	2,000	Nebraska	2,000
Arkansas	4,000	Nevada	2,500
California	35,000	New Hampshire	1,000
Colorado	1,500	New Jersey	25,000
Connecticut	6,000	New Mexico	2,000
N. and S. Dakota	3,500	New York	350,000
Delaware	3,000	North Carolina	12,000
District of Columbia	3,500	Ohio	50,000
Florida	2,500	Oregon	6,000
Georgia	7,000	Pennsylvania	85,000
Idaho	2,000	Rhode Island	3,500
Illinois	85,000	South Carolina	8,000
Indiana	15,000	Tennessee	15,000
Iowa	5,000	Texas	12,000
Kansas	3,500	Utah	5,000
Kentucky	12,000	Vermont	1,000
Louisiana	20,000	Virginia	18,000
Maine	1,000	Washington	2,800
Maryland	35,000	West Virginia	6,000
Massachusetts	20,000	Wisconsin	10,000
Michigan	9,000	Wyoming	1,000
Minnesota	6,000		
Mississippi	5,000	Total	937,800
Missouri	25,000		

Patriotism of the European Jew.

When men unite together in society they combine for the promotion of common objects; they are bound to make common exertions to sustain common burdens, and, along with the liability to these exertions and burdens for the attainment of that common purpose, they should be equally eligible to common honors and privileges. It seems to me that, as well on the grounds of expediency as on high moral grounds, this principle should be enforced. Let society be formed upon what principle it may, whether the rule of association be drawn from natural religion, or revealed religion, we are bound together by every tie, and by every consideration of justice, to take heed that our own particular differences of opinion should not be unnecessarily obtruded, and that, therefore, offices, situations, and privileges which do not involve the points on which such differences turn, should be common property. To deny privileges to any class of persons, on the ground that they are a small minority, is oppression; to deny them on the ground of a particular religious creed is persecution, and both oppression and persecution are alike forbidden by the religion we profess—a religion which is founded on the principle of peace and good-will to all mankind.—ROBERT GRANT, when in 1833, he urged upon the House of Commons the removal of all Jews' disabilities which then existed.

CHAPTER IV.

PATRIOTISM OF THE EUROPEAN JEW.

One of the gravest charges ever brought against the Jew is that he is not and cannot be a patriot. A distinguished English writer some years ago declared: "The Jews have now been everywhere made voters; to make them patriots while they remain genuine Jews is beyond the legislator's power."

In a Catechism for the Jewish youth of England, written by Ascher, which I presume is yet in use there, we find the following:

"Has the Jew a fatherland besides Jerusalem?"

"Yes, the country wherein he is bred and born, and in which he has the liberty to practice his religion, and where he is allowed to carry on traffic and trade, and to enjoy all the advantages and protection of the law, in common with the citizens of other creeds, this country the Israelite is bound to acknowledge as his fatherland, to the benefit of which he must do his best to contribute. The sovereign who

rules over this land is (after God) his sovereign; its laws, so long as they are not contradictory to the Divine Law, are also the Israelite's laws; and the duties of his fellow-citizens are also his duties."

This catechism was written by a "strict" Jew and for the "genuine" Jewish youth.

Until very recently, during the present century, the Jews were rarely ever permitted the opportunity of fighting for their country, but whenever they have been allowed to enter the lists they have proved that the contumely heaped upon them had not quenched their manhood. What spiritual courage it required for the whole race to survive at all during fifteen centuries of the most relentless and diabolical persecutions and burnings at the stake which might have been avoided by the simple act of baptism! With historical accuracy and burning indignation, Dr. Isaac Schwab thus portrays the cruelty which the Jew suffered, and the ignominy heaped upon him in the Middle Ages:

"The best meaning emperors and citizens were generally unable to prevent and sometimes even to suppress these persecutions. The 'holy warriors' gave the Jews the alternative of conversion or death, or simply plundered them

under the pretext of their being outlawed enemies of Christ. Count Emicho had in the first crusade alone appropriated 12,000 ducats of the Jews' money. The Archbishop of Mayence himself was believed to have shared in the spoils of the then plundered Jews of that city. Some of his near relatives were on solid testimony held to account for participating in that robbery by Henry IV., who, on his return to the empire in 1098 was earnestly intent on all possible restitution being made to the Jews who had lost so much in the bloody raids, or were the heirs of the victims two years before. Even the property of the Jews yielding to conversion forced on them in these benighted times was not always safe. Some kings and princes losing through their conversion the regular Jewish revenue, sought to indemnify themselves by confiscation of their property though they were now nominal Christians. This was a short and easy financial process, as was that of the Kings John and Henry III., of England, the former imprisoning his Jews to force them to surrender their money, from one of whom were taken seven teeth, one on each subsequent day, till on the eighth he ransomed the remainder of his teeth at the price demanded, ten thousand marks of silver; the latter extorting ten thou-

sand marks from the Jews by making ten of their richest men bond for their payment.

"The Christian Council held under the auspices of the Frank and Visigoth monarchs sowed the seed of intolerance against the Jews which soon grew into a rank crop. Greedy potentates, fanatics and rapacious masses, and demoralized priests were eagerly gathering it. They drove the Jews out of the pale of society, nay, treated them as outcasts of humanity deserving no human sympathy. The Christian law of the Middle Ages forbade the Jews to hold Christian servants. When they had to take an oath in court, they were compelled to stand on a hog-skin, repeating after the magistrate the most abominable execrations as a threat for perjury. To be outwardly known from Christians, as their complexions were often deceiving, they had to wear badges on their clothes, as their common "badge of sufferance" alone had not sufficed to distinguish them from others.

"The Council at Narbonne, in 1227, decreed it should be of cloth in the form of a wheel, and the synod of Augsburg, in 1453, was seriously engaged in ordering separate badges for both sexes, a round rag of saffron color about the breast for the male, and two grayish ruffles for the female Jews. Those of England had to

wear a yellow badge, by virtue of an act of parliament under Edward I. They were not long adorned with it, however, that generous king expelling them from his domain in the year 1290.

"Another mark of distinction was the Jew hat. The synod of Vienna, in 1267, and of Salzburg, 1419, made it a penal law for the Jews to wear cornered hats, that they might be known distinctly from Christians. Susskind von Trimberg, the homeless Jewish minstrel of the thirteenth century, alludes in his poems, as Delitzsch supposes, to this monstrous outgrowth of Christian intolerance.

"The German emperors and the kings and princes of Christian Europe assuming the ownership of their dependent Jews, they were from time to time presented by them as gifts, or mortgaged like inanimate property to other rulers or imperial cities. Every public calamity was laid to their charge, even the pestilence of 1348-50 that ravaged fearfully throughout Europe. They were falsely accused of having poisoned the wells, and thereby caused that fell plague. Innumerable innocent Jews were then murdered or publicly burned at the stake; their princely protectors could not overawe the excited populace. In the age of reformation,

when a broader intelligence began to spread among the masses, releasing their benumbed minds from the bane of religious ignorance, the wholesale massacres and pillages of the Jews ceased, to give way to their wholesale expulsions from their oldest settlements."

You can hardly expect a race to love countries where they were thus oppressed, robbed and murdered. In the Middle Ages the Jews had no refuge but the grave. And yet in those benighted ages the Jews were not wanting in patriotism in those countries where the governments occasionally treated them as human beings.

In the Spanish battles they fought as bravest knights. Forty thousand were arrayed against Alphonso VI., while he had as many Jews fighting on his side. They also fought valiantly for Alphonso VIII. Alphonso X., of Castile rewarded them *en masse* for their assistance against Seville, and gave them, when the enemy's land was divided, a village which was called *Aldea de los Judeos*. They fought heroically for Don Pedro, even after the Black Prince had forsaken him, defending Burgos to the last man, saying: "That God would never have it that they should deny obedience to their natural lord, Don Pedro, or to his rightful suc-

cessor"—a constancy that the prudent king, Don Enrico, very much esteemed, saying: "Such vassals as those were, by kings and great men, worthy of much account, seeing they held greater respect to the fidelity they owed to their king, although conquered and dead, than to the present fortune of the conqueror." And awhile after, receiving very honorable conditions, they gave themselves over and Don Enrico recognized publicly their patriotism.

Despite the Christian law forbidding the Jews to hold administrative or judicial offices, or to serve in the armies of Christian states even in urgent cases of defense, some princes and communities bestowed various posts of honor and trust on such of their Jews as they found trustworthy and able. In one of the darkest periods of Jewish history, in the year 1259, the Provincial Council of Mayence issued an ordinance forbidding the Jews to continue in any secular dignity or public office. This shows that they were then actually occupying such positions.

Duke Leopold of Austria, in the twelfth century, had a Jew, Solomon, appointed as superintendent of his mint, an office of trust he held also under his son and successor, Frederick. Two Jewish brothers, Lubin and Nekelo, were

functionaries of an Austrian duke about the year 1257.

King Philip, the Handsome, of France, is said to have had 30,000 Jews in his army, in his expedition against Count Guy of Flanders, 1297, who had renounced his allegiance to him.

Notwithstanding the light of the Reformation, pillages and expulsions of the Jews continued to be the order of the day. But always and everywhere, where the Jew found a friend in his country, the country found a friend in him. History does not tell the story of braver defenders than that of the Polish territory put up by Jews during the onslaught of the Cossacks into Poland during the Thirty Years War.

THE GERMANS AS JEW BAITERS.

The Germans are the greatest Jew-baiters in the world and look upon them as foreigners in Gemany, forgetting the fact that Cæsar found the Jews residing on the Rhine enjoying the comforts of civilization when the ancestors of the German Gentiles were roaming wild in the forests, clad in boar skins, and chasing the aurochs. The Jews are the most anciently cultured people in the world and when the ancestors of the European kings, queens and nobles were revelling in coarseness or ignorantly bending their

backs to the commands of their superiors, the Jews were the torch-bearers of the world. Talk about pedigree! What are your Sons and Daughters of the Revolution or your Sons of the Crusaders compared to "the Levys, sons of the Levites, and the numerous Cahen, Cohen, Kohn, Kahn, Coehn, whose undisputed ancestors are the *Cohanim*, priests of the synagogue, who burned incense before Jehovah, preparatory to going in the shade of Babel, to discuss the origin of the world with the augurs of Chaldea and the magi of Iran. The sons of Israel were distinguished in the arts and sciences centuries before our Latin alphabet was fixed, long before Cyril and Methodius had given alphabet to the Slavs, before Runic inscriptions were known to the Germanic races of the North."

Germany leads the scholarship of Europe, and the socially outcast Jew leads the scholarship of Germany. Moses Mendelssohn was the first German to originate a classical German style. The greatest scientific lights of which Germany boasts have been and are Jews. The greatest pupil Virchow produced was Cohnheim, a Jew, and when he died the anti-Semitic German government was forced to turn to another Jew as his successor. They offered the chair to Weigert, if he would be baptized, which he

promptly declined. The greatest German actors are Jews. Germany's greatest financiers, editors, poets and writers are Jews.

EQUAL RIGHTS MAKES CITIZENS.

Cremieux said: "If you persecute, you make slaves; only by declaring equal rights for all you will make good citizens." King Frederick William III. had no sooner given the Jews of Prussia equality with their Christian fellow-citizens, in 1812, than they responded readily to the summons of their king.

According to the Prussian "Military Gazette" of 1843; there served in the campaigns of 1813-14, out of the then small Jewish population, 263 volunteers and 80 regulars. In 1815, when the Prussian army had its fullest strength and the Jewish soldiers were more numerous, Hardenberg, the Prussian Chancellor, in a letter to Count von Grote, dated January 4th, gave the Jews the following testimony:

"The history of our late war with France shows already that the Jews have, by their faithful allegiance to the state conferring equal rights on them proved worthy of it. The young men of the Jewish faith were the military comrades of their Christian fellow-citizens, of whom we can present instances of true heroism and

glorious braving of the dangers of war. The rest of the Jewish inhabitants, especially the ladies, vied with the Christians in all kinds of patriotic sacrifices."

And what reward did the Jews receive for their sacrifices to the country? They were denied public employment. They could not get appointments as teachers, serve as jurors, or practice law, unless they submitted to baptism. They were not even allowed to be druggists. In the newly won French provinces, the same laws were made to apply.

At Frankfort-on-the-Main, the Jews, in an address published in 1832, made the following complaint:

"In the war called by them (the despots) the war of independence, we, too, have borne arms. Before that war, we of Frankfort, as everywhere else in Germany where the French law was ruling, enjoyed equal rights with our Christian fellow-citizens. When we returned from the battlefields, however, we met our fathers and brothers, whom we had left as free citizens, again as serfs, and such we have been until to-day. They have assumed over us the right of the past, viz., to diminish our population, as they do not let us contract more than fifteen marriages a year, though we number five thou-

sand. They now advance against us that we came from the Orient and were strangers in the land, and that we considered even our Christian countrymen as such. However, this is our creed, this the doctrine inherited from our fathers: "When God created the world, he created man and woman, not master and slave, Jews and Christians, rich and poor." Börne wrote in 1819: "After the overthrow of Napoleon, the Jewish liberties were here and there decried as pernicious to the state. The Jews were also suspected of being friendly to the French dominion. Their peculiarities were such that their haters would not tolerate them as citizens. Only Germans, such as, according to Tacitus, came forth from the woods with red hair and light-blue eyes, were in their opinion entitled to civil rights, whereas the dark-complexioned Jews contrasted too disagreeably with them."

Their participation in the war for independence availed the Jews nothing. The "Military Gazette" has put their number enlisted from 1814 to 1842 at 3,314.

The Constituent Assembly at Berlin, in 1848, had declared all civil and political rights independent of any religious denomination, whereby the Jews also gained their liberties. But a re-

action set in and once more they had to fight for their liberties. It was not until 1869 that the law of the North German Confederacy relieved them from the mediæval yoke they had so long borne. Political equality is sanctioned by law, but is still far from being an accomplished fact. Since that time the German Jews, in the Franco-Prussian war, have showed their love of the Fatherland in an unexampled degree. Phillipson, in his "Memoirs," has collected a list of 2,531 Jewish soldiers in this war, and this list did not include the reports from the largest Jewish communities, as Berlin, Breslau, Posen and Frankfort.

THE EMANCIPATION OF THE JEWS IN FRANCE.

The year 1793 guaranteed to the Jews of France equality with French citizens, but, as the Dreyfus affair shows, the liberty of and justice to the Jew have not even yet passed from the statute into reality. Still, in spite of all, the Jews of France rallied with equal promptness under the banner of the empire and the republic when the safety of their country was imperilled. Even Napoleon, one of whose marshals, Massena (whose real name was Manasseh) was a Jew, and by him surnamed, "the child of victory," did not regard the Jews as citi-

zens until 1806. He then declared: "The Jews are not in the same category with the Christians. We have to judge them by the political, not the civil right, for they are no citizens." He had, however, the earnest desire to make citizens of them. For this purpose he called together a number of Jewish deputies, in 1806, charging them to state and explain truly the obstacles, if there were any, to Jewish citizenship, emanating from their religion. One of the questions put to that body was: "Do the Jews born in France, and considered by the law as her citizens, regard this country as theirs, even so far as to be obliged to defend her?" They solemnly answered: "People who choose for themselves a Fatherland, living therein since many centuries, and who, even under oppressive laws, felt such an attachment to it that they did rather forego the enjoyment of civil liberties than quit it, such cannot but think themselves Frenchmen in France and the obligation to defend her is to them an honorable and precious one.

"Love of country is such a natural and profound sentiment among the Jews, and so corresponding to their religious belief, that a French Jew would think himself a stranger in English territory, even in his intercourse with co-reli-

gionists, the same being true of English Jews in France.

"This sentiment prevails among them in such a measure that in the late wars one could frequently see French Jews* fight with fierce animosity against the Jews in the hostile ranks. Many of them are now beset with scars, as the glorious marks of their patriotic devotion, and others have been praised and distinguished for their bravery on the field of honor." In 1892 there were about 300 Jewish officers serving in the French army.

In the Hungarian Revolution there were no less than 35,000 Israelites. As by magic they were drawn toward Kossuth, who preached liberty and equality and at whose hands they expected redemption from civil and political degradation.

The first soldiers that stormed Plevna were Roumanian Jews and the generals on both sides were Jews. In the last war between Turkey and Greece, Giuseppe Misan, a Jew, received the first wound.

In Italy 1.4 per cent. of all Italian Jews are in the army against 1.1 of all Italians. And out

* Of 77,000 Jews in all the French provinces, there were about that time 797 in active military service. (Gratz's History, Vol. X., p. 304.)

of every five Jews serving in the Italian army one is an officer against one in twelve in the Italian army as a whole.

THE JEWS OF ENGLAND.

On the 31st of August, 1290, Edward I., banished all the Jews from England—16,511—pitilessly driven from a country inhabited by their ancestors as far back as the eighth century. You could hardly expect them to love England—and yet no sooner had favorable legislation restored them to citizenship than they proved their love of country. The complete emancipation of the Jews in England was not brought about until 1858, when Parliament resolved to admit Jews without the obligation to subscribe the oath "on the faith of a true Christian," then their practical persecution was ended. For as Macaulay said, "Persecution it is to inflict penalties on account of religious opinions." Down to this time, many eminent lawyers and judges doubted whether a Jew could lawfully hold real estate in England.* Forty-one years have elapsed since the English Jews were fully emancipated. Macaulay, champion of humanity,

* Under the statutes or ordinances of the 54th and 55th, Henry III. (A. D. 1269), which declared that no Jew should hold a freehold.

who did so much to remove their disabilities, declared it was unfair "till we have tried the experiment, whether by making Englishmen of them, they will not become members of the community." Not only has the Jewish race produced a Major-General, Albert Goldsmid, and two Lieutenant-Generals, Sir Jacob Adolphus, and Sir David Ximines, in the English army, and Sir Alexander Shomberg who distinguished himself in the British navy, but every one familiar with English history knows that no people as a whole have shown a deeper concern for the honor and the truest interests of their country, and that no people have made greater sacrifices of comfort, of substance, and of life than the sons of Israel.

JEWS IN THE BRITISH NAVY, ARMY AND AUXILIARY FORCES.

Chaplain F. L. Cohen, in the Jewish Year Book for 1898 makes the following rough maximum estimate of the numbers of all ranks serving in the various branches of Her Majesty's forces:

Royal Navy and Marines	40 Jews
Regular Army	200 Jews
Militia	60 Jews
Hon. Artillery Company, Yeomanry Cavalry and Volunteers	500 Jews

Jewish officers serving 1898:

ROYAL NAVY.

Lieutenant C. G. R. Brandon...H. M. S. Cossack.
Midshipman V. R. Brandon....H. M. S. Imperieuse.
Midshipman G. H. Freyberg...H. M. S. Undaunted.
Midshipman H. D. Warburg....H. M. S. Calypso.
Midshipman K. A. Yates.....H. M. S. Doris.
Captain H. E. Blumberg.....Royal Marine Light Infantry.

REGULAR ARMY.

Col. A. E. W. Goldsmid, p. s. c..Asst. Adjt.-Gen. Thames Dist.
Lieutenant H. J. J. Stern.....13th Hussars.
Lieutenant C. Behrens.....Royal Horse Artillery.
Lieut.-Col. E. N. Henriques....Royal Artillery.
Major F. L. Nathan, p. a. c....Royal Artillery.
Lieutenant H. S. Seligman.....Royal Artillery.
Lieut.-Col. J. J. Leverson, C. M. G., p. s. c.....Royal Engineers.
Major G F. Leverson, p. s. c..Royal Engineers.
Captain M. Nathan.....Royal Engineers.
Captain W. S. Nathan.....Royal Engineers.
Second Lieut. O. G. Brandon..Royal Engineers.
Second Lieut. T. T. Behrens...Royal Engineers.
Captain W. A. W. Lawson....Scots Guards.
Lieutenant H. A. Leverson.....Royal Enniskillin Fusiliers.
Captain F. D. Behrend.....West Riding Regiment.
Lieutenant F. M. Raphael.....South Lancashire Regiment.
Capt. E. S. D. Goldschmidt, p.s.c. Welsh Regiment.
Major F. P. Lousada.....York and Lancaster Regiment.
Second Lieut. H.S. Oppenheimer. West India Regiment.
Lieutenant F. G. E. Cannot....Army Service Corps.
Lieutenant J. Salomone.....Royal Malta Artillery.
Captain D. E. Mocatta.....Indian Staff Corps.
Surgeon-Lieut. A. Leventon....Indian Medical Service.
Captain H. S. Samuel.....Army Pay Department.
Lieutenant J. Ezechiel.....Indian Commissariat.
Assistant Surveyor E. P. Durlacher, F. S. I., A. M. I. C. E. .Civil Staff Royal Engineers.
Rev. F. L. Cohen .....Officiating Chaplain.

MILITIA.

Major H. B. Lewis-Barned (Reserve of Officers).....Kent Artillery.
Lieutenant O. M. Harris.....Suffolk Artillery.
Captain G. E. Joseph.....Lancashire Artillery.
Captain E O. Oppenheim.....3d Bn. Royal Irish Rifles.
Captain E. C. Arnold (Reserve of Officers).....7th Bn. Royal Fusiliers.
Lieutenant A. F. Joseph.....7th Bn. Rifle Brigade.

YEOMANRY AND VOLUNTEERS.

Major H. L. W. Lawson.....Royal Bucks Hussars.
Lieut. Hon. L. W. Rothschild...Royal Bucks Hussars.
Lieut. L. L. F. Faudel-Phillips..Herts Yeomanry Cavalry.
Captain E. D. Stern.....Berks Yeomanry Cavalry.
Captain H. M. Jessel, M. P.....Berks Yeomanry Cavalry.
Captain C. A. Emanuel.....1st Hampshire Vol. Artillery.
Captain E. A. Behrend.....1st Lancashire Vol. Artillery.
Captain H. D. Behrend.....1st Lancashire Vol. Artillery.
Lieutenant B. Stern.....1st Lancashire Vol. Artillery.
Captain A. L. Peczenik.....W. Somerset Yeomanry Cavalry.
Captain S. G. Goldschmidt.....7th Lancashire Vol. Artillery.
Lieutenant O. B. Goldschmidt..7th Lancashire Vol Artillery.
Major B. S. Jacobs, V. D.....2d East Yorkshire Vol. Artillery.
Lieutenant P. Hildesheim.....2d Middlesex Vol. Artillery.
Major C. Q. Henriques.....1st Middlesex Royal Engineers.
Captain C. S. Montefiore.....1st Middlesex Royal Engineers.
Lieutenant W. Oppenheim.....2d Lancashire Royal Engineers.
Lieut.-Col. D. de L. Cohen, V. D.2d Tower Hamlets Royal Eng'rs.
Second Lieut. J. J. de L. Cohen .2d Tower Hamlets Royal Eng'rs.
Captain F. Murray-Campbell...4th V. B. Ryl. West Surrey Rgt.
Lieutenant E. R. Harris.....2d V. B. Northumberland Fus.
Lt.-Col. M. A. Blumenthal, V.D..2d Vol. Bn. Royal Fusiliers.
Captain A. Levy Lever.....2d Vol. Bn. Royal Fusiliers.
Captain P. Carlebach.....2d Vol. Bn. Royal Fusiliers.
Lieutenant A. Pam.....2d Vol. Bn. Royal Fusiliers.
Lieutenant H. D'A. Blumberg..3d Vol. Bn. Liverpool Regiment.
Lieutenant E. K. Yates.....4th V. B. Liverpool Regiment.
Lieutenant E. J. Chapman.....4th V. B. Suffolk Regiment.
Second Lieut. L. M. Heyman..1st V. B. West Yorkshire Regt.
Second Lieut. H. J. Gotschalk..1st V. B. East Yorkshire Regt.
Hon. Col. Lord Wandsworth..4th Vol. Bn. East Surry Regt.

YEOMANRY AND VOLUNTEERS.—*Continued.*

Major H. D. Sichel, Q.....3d Vol. Bn. West Riding Regt.
Major M. Emanuel, V. D.....2d Vol. Bn. Hampshire Regt.
Lieutenant H. H. Harris.....17th Middlesex Vol. Rifles.
Lieutenant W. Schoenfeld.....17th Middlesex Vol. Rifles.
Second Lieutenant S. N. Spira..17th Middlesex Vol. Rifles.
Lieutenant B. A. Elkins.....1st Middlesex Vol. Rifles.
Captain J. W. Cohen.....13th Middlesex Vol. Rifles.
Lieutenant M. H. Josephi.....21st Middlesex Vol. Rifles.
Captain E. Parker.....22d Middlesex Vol. Rifles.
Captain L. G. Marcus.....2d London Vol. Rifles.
Second Lieut. S. D. Myers.....2d London Vol. Rifles.
Second Lieut. E. A. Meyer.....2d London Vol. Rifles.
Major H. H. Montagu, V. D....3d London Vol. Rifles.
Captain J. H. Montagu.....3d London Vol. Rifles.
Captain C. D. Enoch.....3d London Vol. Rifles.
Captain S. L. Mandleberg.....4th Vol. Bn. Manchester Regt.
Lieutenant H. T. Dreschfeld...5th Vol. Bn. Manchester Regt.
Lieut. L. B. L. Belinfante.....16th Middlesex Vol. Rifles.
Lieut.-Col. F. A. Lucas, V. D.
(Reserve of Officers).....20th Middlesex Vol. Rifles.
Surgeon-Capt. H. Dutch, M. D..1st Tower Hamlets Vol. Rifles.
Second Lieut. M. Coplans.....1st Cadet Bn. East Kent Regt.

COLONIAL MILITIA AND VOLUNTEERS.

CANADA.

Second Lieut. F. D. Benjamin.2d Queen's Own Rifles Bn.
Second Lieut. G. C. Hiam.....3d Victoria Rifles, Bn.
Lieutenant D. C. Meyers.....10th Royal Grenadiers Bn.
Second Lieut. G. F. Gabriel....36th Peel Bn.
Captain S. N. Davis.....37th Haldimand Rifles Bn.
Lieutenant W. H. Vanvliet....51st Hemingford Rangers Bn.
Captain D. A. Hart.....60th Missisquoi Infantry Bn.
Lieutenant I. W. Vidito.....63d Halifax Rifles Bn.
Captain M. Lee.....77th Westmoreland Infantry Bn.

CAPE OF GOOD HOPE.

Lieutenant F. H. Solomon.....Capetown Highlanders.
Second Lieut. W. S. Harris.....Kimberley Rifles.

JAMAICA.

Captain D. H. Mendez.....Reserve of Officers.

COLONIAL MILITIA AND VOLUNTEERS.—*Continued.*

NATAL.

Lieutenant H. M. Landsberg...Natal Carabiniers.

NEW SOUTH WALES.

Major M. M. Boam.....Dept. Asst. Adjutant-General

NEW SOUTH WALES.

Paymaster C. Solomon.....Staff.
Second Lieut. M. J. Cohen.....1st Infantry Bn.
Second Lieut. L. Solomon.....7th Infantry Bn.
Captain L. Bernstein.....Reserve of Officers.

NEW ZEALAND.

Major B. Harris, V. D.....Unattached Active List.
Captain B. Harris, V. D.....South Franklin Mounted Rifles.
Captain C. Kohn.....Auckland City Rifles.
Captain S. S. Myers.....Otago Infantry Bn.
Lieutenant S. Wolf.....South Canterbury Infantry Bn.
Lieutenant H. Baron.....B. Infantry Bn.

QUEENSLAND.

Captain J. E. Joseph.....Mounted Infantry.

SOUTH AUSTRALIA.

Lieutenant-Colonel B. Solomon.Field Artillery.

TRINIDAD.

Lieutenant E. Lazare.....Field Artillery.
Second Lieut. L. A. Solomon...Light Infantry.

VICTORIA.

Major J. Monash .....Garrison Artillery.
Lieut.-Col. R. E. Joseph.....Submarine Miners, Engineers.
Lieutenant E. Gutheil.....3d Bn. Militia Infantry.
Captain J. Isacson.....Victorian Rangers.
Lieut.-Col. J. R. Y. Goldstein...Reserve of Officers.
Captain M. A. Lazarus.....Reserve of Officers.
Captain H. A. Jacobs.....Reserve of Officers.
Lieutenant D. B. Lazarus.....Reserve of Officers.
Lieutenant M. Blashki.....Reserve of Officers.

WEST AUSTRALIA.

Lieutenant S. Harris.....Volunteer Infantry.
Lieutenant R. Strelitz .....Volunteer Infantry.

COLONIAL MILITIA AND VOLUNTEERS.—*Continued.*

INDIA.

Lieutenant A. R. Jacobson.....Eastern Bengal States Ry. Vol. Rifles.
Captain R. Benjamin.....Moulmein Vol. Rifles.
Major B. Samuel.....Burma State Ry. Vol. Corps.
Second Lieut. G. A. Berends...Bombay Vol. Rifles.
Captain M. S. Landsberg.....2d Bn. Calcutta Vol. Rifles.

Previous to the recent reorganization of the Bombay army in class companies (each solely composed of members of one of the dominant religions or race) there were more than one hundred of the Beni-Israel serving among the rank and file of the native infantry.

The following Jewish native officers are still serving:

Jamadar Sooker Hyam.....1st Bombay Infantry Grenadiers.
Subadar Moses Sutkiel.....3d Bombay Light Infantry.
Subadar Joseph Aaron.....3d Bombay Light Infantry.
Subadar Reuben Nissin.....8th Bombay Infantry.
Subadar Major Samuel Moses...12th Bombay Infantry.
Subadar David Moses.....12th Bombay Infantry.
Subadar Samuel Moses.....17th Bombay Infantry.
Subadar Maj. Hyam Benjamin.22d Bombay Infantry.
Subadar Moses Samuel.....22d Bombay Infantry.
Subadar-Bahadoor Ezek'l Israel.28th Bombay Infantry Pioneers.

The Jew as an American Patriot.

The legend of the "Wandering Jew" has a pathos beyond the usual interpretation. The story is told that the Jew, who refused to comfort Christ as he toiled under the weight of the cross, was condemned to tarry until he came, and so wanders around the world until the second coming. But it is the symbol also of the restlessness of the race, roaming through Christendom, homeless and rejected. It is the curse, says many a Christian heart, of the people that crucified the Redeemer. This is the common theory of the origin of the traditional antipathy to the Jews, and, undoubtedly, this is with many persons a vague justification of the feeling with which the Jew is regarded. But should it be nothing to such persons that when, as they believe, the Creator would incarnate Himself, He became a Jew? Or, again, do they reflect that if it was in the eternal decrees that the sins of men were to be atoned and condoned by the innocent sacrifice, those who accomplished the sacrifice were but the agents of the Divine will? Are all such ingenious speculations other than devices to explain and justify a mere prejudice of race, such as some African tribes cherish against people of white skins? Those who find in such prejudice a profound significance will continue to plead the feeling as its own sufficient reason. But honorable men will be careful how they carelessly use the name of a race to which the religion, the literature, the art, the civilized progress of humanity, are so greatly indebted, as a term of utter derision and scorn.—GEORGE WILLIAM CURTIS.

CHAPTER V.

THE JEW AS AN AMERICAN PATRIOT.

That the Jews furnished more than their proportion of supporters to the colonial cause we have unimpeachable evidence—they gave their lives for independence, and aided with their money to equip and maintain the armies of the Revolution. The Non-Importation Resolution in 1765 the first organized movement in the agitation for separation from the mother country, a document still preserved in Carpenter's Hall, Philadelphia, contains the following Jewish names: Benjamin Levy, Samson Levy, Joseph Jacobs, Hyman Levy, Jr., David Franks, Mathias Bush, Michael Gratz, Barnard Gratz, and Moses Mordecai. In 1769 a corps of volunteer infantry was raised in Charleston, South Carolina, composed chiefly of Hebrews, under command of Captain Lushington, and which afterward fought with great bravery under General Moultrie at Beaufort.

The decision reached in New York, in 1770, to make more stringent the Non-Importation Agreement, which the colonists adopted to bring England to terms on the taxation ques-

tion, had among its signers: Samuel Judah, Hayman Levy, Jacob Moses, Jacob Meyers, Jonas Phillips, and Isaac Seixas. At a time when the sinews of war were essential to success, Haym Salomon, of Philadelphia, responded to Robert Morris' appeal with $300,000, and it is variously estimated, gave, all told, $600,000, not a penny of which has ever been repaid to the heirs of the philanthropist and patriot. But Haym Salomon was not the only Jew who sacrificed his fortune for independence, for we find among the signers of the Bills of Credit for the Continental Congress in 1776, were Benjamin Levy, of Philadelphia, and Benjamin Jacobs, of New York. Samuel Lyon, of New York, was among the signers of similar bills in 1779. Isaac Moses, of Philadelphia, contributed $15,000 to the Colonial Treasury, and Herman Levy, another Philadelphian, repeatedly advanced considerable sums for the support of the army in the field. Manuel Mordecai Noah, of South Carolina, not only served in the army as an officer on Washington's staff, and likewise with General Marion, but gave $100,000 to further the cause in which he was enlisted.

Cyrus Adler recently called attention to the following incident. His information was based on an unpublished letter of Jared Sparks. "At

the outbreak of the Revolutionary War a Mr. Gomez of New York proposed to a member of the Continental Congress that he form a company of soldiers for service. The member of Congress remonstrated with Mr. Gomez on the score of age, he then being sixty-eight, to which Mr. Gomez replied that he "could stop a bullet as well as a younger man."

Colonel Isaac Franks became aid-de-camp to Washington, holding the rank of colonel on his staff, and served with distinction throughout the war. Major Benjamin Nones, a native of Bordeaux, France, who came to America in 1777, served on the staffs of both Lafayette and Washington. He entered service under Pulaski, as a private, and as he writes, "fought in almost every action which took place in Carolina, and in the disastrous affair of Savannah shared the hardships of that sanguinary day." He became major of a legion of four hundred men attached to Baron de Kalb's command and composed in part of Hebrews. And when the brave De Kalb fell mortally wounded, Major Nones, Captain Jacob de la Motta and Captain Jacob de Leon carried their chief from the field.

Colonel David S. Franks, whose pure patriotism and interest in the struggle for independence drew him from Montreal, became Arnold's aid-

de-camp. Franks gave testimony to Mrs. Arnold's innocence of all complicity in her husband's treason. Suspicions were aroused against Franks on account of Arnold's treason, but after a searching inquiry into his conduct he was not only acquitted, but he was sent to Europe with important dispatches to Jay and Franklin, with instructions to await their orders. In a letter from Robert Morris to Franklin, dated Philadelphia, July 13, 1781, we read: "The bearer of the letter, Major Franks, formerly an aid-de-camp to General Arnold, and honorably acquitted of all connection with him after a full and impartial inquiry, will be able to give you our public news more particularly than I could relate them."

Philip Moses Russell, in the spring of 1775, enlisted as a surgeon's mate, under command of General Lee. After the British occupation of Philadelphia, in September, 1777, he became surgeon's mate to Surgeon Norman, of the Second Virginia Regiment. Russell went into winter quarters with the army at Valley Forge, 1777–1778. Sickness forced him to resign in August, 1780. He received a letter of commendation from General Washington, "for his assiduous and faithful attentions to the sick and wounded."

Solomon Bush, Emanuel de la Motta, Benjamin Ezekiel, Jason Sampson, Colonel Jacob de la Motta, Ascher Levy, Nathaniel Levy, David Hays and his son Jacob, Reuben Etting, Jacob I. Cohen, Major Lewis Bush, Aaron Benjamin, Joseph Bloomfield, Moses Bloomfield, Isaac Israel and Benjamin Moses, are a few of the other names of Jews who distinguished themselves upon the battlefields of the Revolution.

The commemoration of the first battlefield of the Revolutionary War was made possible through a Jew. Upon learning that Amos Lawrence of Boston had pledged himself to give $10,000 to complete the Bunker Hill monument, if any other person could be found to give a like amount, Judah Touro, of New Orleans, who came to the aid of Andrew Jackson during the memorable defense of that city, immediately sent a check for the amount. At a dinner given at Faneuil Hall, on June 13, 1843, to celebrate the completion of the monument, the two great benefactors of the association were remembered by the following toasts:

> Amos and Judah, venerated names,
> Patriarch and Prophet press their equal claims,
> Like generous coursers running "neck and neck"
> Each aids the work by giving it a check.
> Christian and Jew, they carry out one plan,
> For though of different faiths, each is in heart a MAN.

THE WAR OF 1812.

One of the most distinguished soldiers in the War of 1812 was Brigadier-General Joseph Bloomfield. Colonel Nathan Myers, Samuel Noah, Captain Meyer Moses, Judah Touro, Lieutenants Isaac Mertz, Benjamin Gratz, David Metzler and Adjutant Isaacs Meyers, are a few of the Jewish names on the roll of honor in our second war against England.

At the time of the Mexican war, in 1846, the Jewish population was perhaps 15,000.

General David de Leon twice took the place of commanding officers who had been killed or disabled by wounds, and twice received the thanks of the United States Congress for his gallantry and ability. Surgeon-General Moses Albert Levy, Colonel Leon Dyer, quarter-master-general under General Winfield Scott, Lieutenant Henry Seeligson, who was sent for by General Taylor and by him complimented for his conspicuous bravery at Monterey; Major Alfred Mordecai, Sergeant Jacob Davis, Sergeant Samuel Henry, and Corporal Jacob Hirschborn, are the names of a few of the sons of Israel who left valuable evidences of their patriotism in the Mexican War.

From the earliest period of the republic to

the present time, the Jew has been a conspicuous figure in our regular army and navy and in every branch of the service he has made an honorable record.

Major Alfred Mordecai, is a recognized authority in the military world, in the field of scientific research, and in the practical application of mechanical deduction to war uses. His son and namesake has been an instructor at West Point. Commodore Uriah Phillips Levy at the time of his death, 1862, was the highest ranking officer (flag officer) in our navy, and upon his tombstone at Cypress Hills is recorded the fact that "he was the father of the law for the abolition of the barbarous practice of corporal punishment in the United States navy."

IN THE CIVIL WAR.

In the Civil War the part the Jews took is so conspicuous that it is difficult to pick out the most prominent men in the conflict. Myer Asch, Nathan D. Menken and Louis H. Mayer, served on the staff of General Pope, Mayer serving also with Generals Rosecrans and Grant. Dr. Morris J. Asch served on the staff of General Sheridan. Major Lully, who during the Hungarian Revolution served on Kossuth's staff, rendered valuable service under the direc-

tion of the Secretary of War. Captain Dessauer, killed at Chancellorsville, and Newman Borchard served on the staff of General Howard. Max Cornheim and M. Szegley served on the staff of General Sigel. Jewish staff officers in the Confederate army and navy are equally conspicuous, showing the spirit of Hebrew loyalty to conviction, for it should always be remembered that while the Jews of the North outnumbered the Jews of the South, they were for the most part immigrants of a recent date, while the Southern Jews were either natives of the soil or citizens of long influential standing, and therefore more imbued with the spirit and more interested in the result of the conflict. North Carolina sent six Cohen brothers, South Carolina five Moses brothers, Georgia, Raphael Moses and his three sons, while yet another Moses brother came from Alabama. Arkansas furnished three Cohen brothers, Virginia sent out three Levy brothers, Louisiana's muster rolls also contain three brothers of the same name, while still another trio, of Goldsmiths, went forth from the South, two from Georgia and one from South Carolina. Mississippi provided five Jonas brothers, Edward fighting in the Fiftieth Illinois against his four Confederate brothers, one of whom was Benjamin F. Jonas, former United States Senator from Louisiana.

On the Union side, New York alone furnished 1,996 soldiers, among them the five Wenk brothers, Colonel Simon Levy and his three sons, Captain Benjamin C., Lieutenant Alfred, and Captain Ferdinand, former register of New York City. The Feder brothers also came from New York. From Ohio, which furnished the next largest quota, 1,004, in the war for the Union, we have the three Koch brothers, while Pennsylvania which sent 527 Hebrews, also sent three Jewish brothers, Emanuel, and so fourteen Jewish families sent 53 men to both armies, and according to the Hon. Simon Wolf, 7,884 Jewish soldiers served in the Union and Confederate armies during the Civil War.

Among the Hebrew officers in the Union army who achieved high distinction we may mention: Frederick Knefler, a native of Hungary, who attained the highest rank reached by any Hebrew during the Civil War. He enlisted as a private in the Seventy-ninth Indiana Volunteer Infantry, and fought his way up to the colonelcy of his regiment, soon rising to the rank of brigadier-general, and then brevet major-general for meritorious services at the battle of Chickamauga. He fought gallantly in all the principal battles of the army of the Cumberland, under Generals Rosecrans, Thomas and Grant, and

took part in all the conflicts under Sherman's march to the sea.

Edward S. Solomon, colonel of the Eighty-second Illinois Volunteer Infantry, fought at Chattanooga, Lookout Mountain, Missionary Ridge and Chancellorsville, Gettysburg and throughout all the campaign in the Southwest and was brevetted brigadier-general. He was for four years governor of Washington Territory by the appointment of President Grant.

Leopold Blumenberg, a Baltimore merchant, a native of Frankfort-on-the-Oder, decorated for meritorious service rendered the Prussian army in the Prussian-Danish war of 1848, when Fort Sumter was fired upon, abandoned his business, and helped to organize the Fifth Regiment, Maryland Infantry, of which he was appointed major. His regiment was engaged in the battle of Antietam under him as colonel. He was brevetted brigadier-general, and died in 1876, the result of the wound he received at Antietam.

Philip J. Joachimsen organized the Fifty-ninth New York Volunteer regiment, and went to the front with it as colonel. A fall from his horse disqualified him for military duty. He rendered great services while stationed at Fortress Monroe as United States paymaster, and

for his assistance to General B. F. Butler at New Orleans, Governor Fenton of New York, in acknowledgment of his eminent services, appointed him brevet brigadier-general.

Colonel Marcus M. Spiegel, of the One Hundred and Twentieth Ohio Infantry, who died before he could receive the promotion to a brigadier-generalship for which his superior officers recommended him for bravery at Vicksburg and Snaggy Point; Max Einstein, colonel of the Twenty-seventh Regiment of Pennsylvania Volunteers; Colonel Max Freedman, of the Fifth Pennsylvania Cavalry; Lieutenant-Colonel Israel Moses, of Sickles' Brigade; Isaac Moses, adjutant-general of the Third Army Corps of the Army of the Potomac; Colonel H. A. Seligson, of Vermont, Lieutenant-Colonel Leopold C. Newman, to whose dying bed President Lincoln brought his commission promoting him to the rank of brigadier-general; Colonel Ansel Hamberg, of the Twelfth Pennsylvania Infantry; Abraham Hart, brigade-adjutant-general of the Seventy-third Pennsylvania Infantry; Elias Leon Hyneman of the Fifth Pennsylvania Cavalry; Captain Joseph Greenhut, Lieutenant Max Sachs, who was killed at Bowling Green; Colonel H. Newbold, of the Fourteenth Iowa, killed at Red River; Adolph A. Meyer, inspec-

tor-general, by special appointment of President Lincoln, transferred from New Mexico to Pennsylvania; David Manheim, Colonel First Nevada Cavalry; Herman Bendell, surgeon Eighty-sixth New York Infantry, brevetted lieutenant-colonel for meritorious and honorable conduct; Adjutant Abraham Cohn, of New Hampshire; Captain A. Goldman, of Maine; Sergeant Leopold Karpelles, of Massachusetts. Sergeant-Major Alexander M. Appel, of Iowa; David A. Brauski, Henry Heller, Abraham Gumwalt, and Isaac Gans, of Ohio, are a few names of Jews who distinguished themselves upon the battlefields of the war for the Union.

JEWS AND AMERICAN ANTISLAVERY MOVEMENT.

In the political movements for the abolition of slavery the Jews took a leading part in creating public opinion. As early as 1853, a fugitive negro arrested by a United States marshal, was liberated by a crowd of citizens, led by Michael Greenbaum, and on the evening of the same day a big meeting was held to ratify that act. The first official call to organize the abolition movement was signed by George Schneider, Adolpe Loeb, Julius Rosenthal, Leopold Mayer, and a cigar dealer named Hanson, four Jews

among the five leaders of the German population of Chicago in a great political movement.

In the columns of the New York *Tribune*, Michael Heilprin, who had previous to his coming to America shown his love of liberty as a member of Kossuth's civil staff during the Hungarian Revolution, vigorously exonerated the Old Testament from favoring slavery. Dr. Edward Moritz, of the Philadelphia *Demokrat;* Rabbi Samuel M. Isaacs, as preacher and editor of the *Jewish Messenger;* Rabbi Liebman Adler, in Detroit; Dr. Horwitz, in Cleveland; and Dr. Felsenthal in Chicago, were sowing the seeds of liberty.

Rabbi Sobato Morais, on account of his anti-slavery sentiments, was elected an honorary member of the Union League Club of Philadelphia, an honor he shared with Rev. Dr. David Einhorn, who in 1856, came to pro-slavery Baltimore from Austria, where his temple had been closed against him by the imperial government, on account of his alleged revolutionary utterances, from the sacred desk of the Har Sinai Congregation, with fiery eloquence, and in his *Sinai*, a German monthly, in unanswerable arguments, he poured forth shot and shell from the Old Testament armory into

the ranks of the advocates of slavery and the time-serving attitude of the churches, until driven out of the city and his return prohibited under martial law.

Dr. Einhorn, in Baltimore and later in Philadelphia, did as much as any man of his day to create the public sentiment which shivered that colossal iniquity. In New York, Judge Philip J. Joachimsen, as Assistant United States District Attorney, vigorously prosecuted certain slave dealers. Moritz Pinner, on January 1, 1859, began the issue of an abolitionist paper, the *Kansas Post*, at Kansas City. As delegate to the National Republican Convention, he with other Jews, like Judge Dittenhoefer of New York, worked earnestly among the Germans for the nomination of Abraham Lincoln.

Rear-Admiral Preble, in his "History of the Flag of the United States of America," tells the following incident showing Jewish feeling on the slavery question and their loyalty to the Union:

"On the 11th day of February, 1861, Mr. Lincoln, the President-elect of the United States, left his home in Springfield, Illinois, for the seat of government, accompanied by a few friends. His fellow-citizens and neighbors gathered at the railway station to wish him Godspeed. He

was affected by this kind attention, and addressed the assembly of his friends in a few words, requesting they would all pray that he might receive the divine assistance in the responsibilities he was about to encounter, without which he who could not succeed, but with which success was certain. Before leaving Springfield he received from Abraham Kohn, City Clerk of Chicago, a fine picture of the flag of the Union, bearing an inscription in Hebrew on its folds. The verses being the fourth to the ninth of the first chapter of Joshua, in which Joshua was commanded to reign over a whole land, the first verse being: "Have I not commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

Referring to this incident some time ago, President William McKinley said: "Could anything have given Mr. Lincoln more cheer, or been better calculated to sustain his courage or to strengthen his faith in the mighty work before him? Thus commanded, thus assured, Mr. Lincoln journeyed to the capital, where he took the oath of office and registered in heaven an oath to save the Union. And the Lord, our God, was with him, until every obligation of

oath and duty was sacredly kept and honored. Not any man was able to stand before him. Liberty was the more firmly enthroned, the Union was saved, and the flag which he carried floated in triumph and glory from every flag-staff of the Republic."

THE SPANISH AMERICAN WAR.

The records of the War Department show that there were over 4,000 Hebrews in the American armies during the war with Spain, more than 4,000 furloughs were granted by the War Department to such soldiers as desired to celebrate Rosh Hashanah and Yom Kippur at home. Captain A. W. Murray, who has been at the department looking up statistics on this subject, stated that a careful perusal of the muster rolls of the army is sufficient refutation of the assertion made by certain uninformed and prejudiced persons that the Jewish people were not patriotic Americans.

"When war was declared," he said, "the Jewish press throughout the country reminded their people of the wanton persecution of the Hebrews by Spain, covering many years. They had been driven from their country and deprived of their property by the cruel, unjust Spaniards. The

young Hebrew men did not require urging. Their love for America alone was enough and they flocked to the standard of liberty, the Stars and Stripes."

It is a matter of history that they fought as bravely before Manila and Santiago de Cuba as they did at Leipsic and Waterloo; under Kossuth and Garibaldi; before Sebastopol, Sadowa and Sedan. The first man to fall in the attack on Manila was Sergeant Maurice Justh, of the First California Volunteers (which regiment numbered 100 Jews). Theodore Roosevelt, the intrepid leader of the Rough Riders, declared that in that brave regiment, which has challenged the admiration of the world, the most astonishing courage was displayed by the seven Jewish Rough Riders, one of whom became a lieutenant. The Astor Battery numbered ten Jews among their ninety-nine men. Fifteen Jews went down to death in "The Maine," destroyed in the harbor of Havana, the most infamous in all the world, and there was not an engagement during the war with Spain in which Hebrews did not take part, and many Jewish names appear on the list of killed and wounded, and the much-maligned Russian Jews furnished more than double their share of volunteers. Lieutenant-Commander Marix, of the navy, a Hebrew,

was Judge Advocate of the Maine Disaster Board of Inquiry, and many cases could be cited where Americans of Hebrew extraction performed gallant and meritorious service under the flag.

THE JEW IN THE ARTS.

One beautiful June evening in Paris I strolled with a friend into a *café* on the Boulevard. We had been to hear "Robert le Diable" at the French Opera, and gayly humming and gossiping we sat upon the broad walk that was still thronged on the still summer night. Presently a dark-haired man came quietly along and seated himself at a table near by. He was alone, and seemed not to care for recognition. He was simply dressed and was entirely unnoticeable except for the strong Jewish lines in his intellectual face. My companion whispered, "That is the man to whom we owe the delight of this evening; that is Meyerbeer." After a little while he added with feeling, "How much we owe to the Jews and how mean Christendom is."

It was remarkable how much of the conspicuous work and influence of that evening was due to the genius of a people whose name is so constantly used as a word of reproach. A few months before, Felix Mendelssohn had been buried in Leipsic, and in Berlin I had heard the memorial concert of his music at the Sing-Akademie. Rossini was still living, and Verdi was writing operas, but Mendelsshon and Meyerbeer were the recognized masters of music. The evening before, I had seen the Jewish Rachel in "Phedre"—the one woman who contests the laurel with Mrs. Siddons, and who was then the greatest living actress. Beyond the channel, Disraeli, the child of Spanish Jews, was just about to kiss hands as chancellor of the exchequer, and to become the political leader of the British Tories. While in Paris and London and Frankfurt and Vienna the great masters of the mainsprings of industrial activity, the capitalists, who held peace and war in their hands, and by whose favor kings rule, were Jews. The philosophy, the art, the industry, the politics of Christendom were full of the Jewish genius, the gayety of nations, the delight of scholars, the scepters of princes, the movements of civilization, hung in great degree upon it. It is as true to-day as in that long summer night, and the words of my friend are still as shamefully true: "How mean Christendom is!"—George William Curtis.

CHAPTER VI.

THE JEW IN THE ARTS.

AS POETS.

THE long line of Spanish poets culminates in Jehuda Halevi, who was born in 1085, in Castile in Spain, where the Jews formed the center of the most cultivated society. Skilled as a physician and profound as a philosopher, his varied genius manifested itself most conspicuously in verse. His greatest poem deals with his own belief and the sorrows of his people.

Schleiden says: "In the whole compass of religious poetry, Milton's and Klopstock's not excepted, nothing can be found to surpass the 'Elegy of Zion.' This soul-stirring 'Lay of Zion,' better than a critical dissertation will give the reader a clear insight into the character and spirit of Jewish poetry during the Middle Ages:

O Zion! of thine exiles' peace take thought,
The remnant of thy flock, who thine have sought!
From west, from east, from north and south resounds,
Afar and now anear, from all thy bounds,
And no surcease,
"With thee be peace!"

In longing ɔ fetters chained I greet thee, too,
My tears fast welling forth like Hermon's dew—
O bliss could they but drop on holy hills!
A croaking bird I turn, when through me thrills
Thy desolate state; but when I dream anon,
The Lord brings back thy ev'ry captive son—
A harp straightway
To sing thy lay.

In heart I dwell where once thy purest son
At Bethel and Peniel, triumphs won;
God's awesome presence there was close to thee
Whose doors thy Maker, by divine decree,
Opposed as mates
To heaven's gates.

Nor sun, nor moon, nor stars had need to ɓe
God's countenance alone illumined thee
On whose elect he poured his spirit out.
In thee would I my soul pour forth devout!
Thou wert the kingdom's seat, of God the throne,
And now there dwells a slave race, not thine own,
In royal state,
Where reigned thy great.

O would that I could roam o'er ev'ry place
Where God to missioned prophets showed His grace!
And who will give me wings? An off'ring meet,
I'd haste to lay upon thy shattered seat,
Thy counterpart—
My bruisèd heart.

Upon thy precious ground I'd fall prostrate,
Thy stones caress, the dust within thy gate,
And happiness it were in awe to stand
At Hebron's graves, the treasures of thy land,
And greet thy woods, thy vine-clad slopes, thy vales,
Greet Abarim and Hor, whose light ne'er pales,
A radiant crown,
Thy priests' renown.

Thy air is balm for souls; like myrrh thy sand;
With honey run the rivers of thy land,
Though bare my feet, my heart's delight I'd count
To thread my way all o'er thy desert mount,
Where once rose tall
Thy holy hall,

Where stood thy treasure-ark, in recess dim,
Close-curtained, guarded o'er by cherubim.
My Naz'rite's crown would I pluck off, and cast
It gladly forth. With curses would I blast
The impious time thy people, diadem-crowned,
Thy Nazarites, did pass, by en'mies bound
With hatred's hands,
In unclean lands.

By dogs thy lusty lions are brutal torn
And dragged; thy strong, young eaglets, heav'nward borne,
By foul mouthed ravens snatched, and all undone.
Can food still tempt my taste? Can light of sun
Seem fair to shine
To eyes like mine?

Soft, soft! Leave off a while, O cup of pain!
My loins are weighted down, my heart and brain,
With bitterness from thee. Whene'er I think
Of Oholah, proud northern queen, I drink
Thy wrath, and when my Oholivah forlorn
Comes back to mind—'tis then I quail thy scorn,
Then draught of pain,
Thy lees I drain.

O Zion! Crown of grace! Thy comeliness
Hath ever favor won and fond caress.
Thy faithful lovers' lives are bound in thine;
They joy in thy security, but pine
And weep in gloom
O'er thy sad doom.

From out the prisoner's cell they sigh for thee,
And each in prayer, wherever he may be,
Towards thy demolished portals turns. Exiled,
Dispersed from mount to hill, thy flock defiled

Hath not forgot thy sheltering fold. They grasp
Thy garment's hem, and trustful, eager, clasp,
With outstretched arms,
Thy branching palms.

Shinar, Pathros—can they in majesty
With thee compare? Or their idolatry
With thy Urim and thy Thummim august?
Who can surpass thy priests, thy saintly just,
Thy prophets bold,
And bards of old?

The heathen kingdoms change and wholly cease—
Thy might alone stands firm without decrease,
Thy Nazarites from age to age abide,
Thy God in thee desireth to reside.
Then happy he who maketh choice of thee
To dwell within thy courts, and waits to see,
And toils to make,
Thy light awake.

On him shall as the morning break thy light,
The bliss of thy elect shall glad his sight,
In thy felicities shall he rejoice,
In triumph sweet exult, with jubilant voice,
O'er thee, adored,
To youth restored.

Heine, who was capable of appreciating the beauty of Halevi's Hebrew verses, gives this account of the noble singer:

Ah! he was the greatest poet,
Torch and starlight to his age,
Beacon-light to his people;
Such a mighty and a wondrous

Pillar of poetic fire,
Led the caravan of sorrow
Of his people Israel
Through the desert of their exile.

Pure and truthful, fair and blameless,
Was his song, and thus his soul was.
When the Lord that soul created,
With great joy His work beheld He,

And He kissed that soul of beauty.
Of His kiss the fair faint echo
Thrills through each song of Halevi,
By the Lord's grace sanctified.

As in life, so in our singing,
Highest gift of all is grace—
Holding this, he never falters,
Not in prose nor yet in verses,

Such we call a genius,
By the grace of God a poet:
Irresponsible his kingdom,
O'er the thought-world ruling, reigning,

Gives account but to the Godhead,
Not the people, for in art
As in life the people can but
Slay, yet never can they judge us.

And the hero whom we sing of,
He Yehuda Ben Halevi,
Had of all one lady chosen—
Yet she was of different moulding.

She was not a favored Laura,
Whose fair eyes, mere mortal starlight,
In the duomo on Good Friday
Spread the famous conflagration.

Nor was she a chatelaine
Who presided at the tourneys
In her flower of youth and beauty,
And distributed the laurel.

No fair barrister of kiss-right
Was she, not a wise professor
Who did lecture in the college
Of a court of love right wisely—

She, the fair love of the rabbi
Was a poor and saddened sweetheart,
Was destruction's woeful image
And was named Jerusalem.

By Halevi's side stands Solomon Ibn Gabirol (1021–70), that

Human nightingale that warbled
Forth her songs of tender love,
In the darkness of the sombre,
Gothic mediæval night.

She, that nightingale, sang only,
Sobbing forth her adoration
To her Lord, her God in heaven,
Whom her songs of praise extols.—*Heine.*

Passing by the long line of Italian poets like Rachel Morpurgo (1790-1871), Sarah Copia Sullam (1600-41), Deborah Ascarelli, S. Ramanelli, and the late David Levi, the poet and philosopher of Turin, let us turn to Austria which boasts of four Jewish poets—L. A. Frankl (1810-94), (*Ritter von Hochwarth*), Karl Beck (1817-79), L. Wihl (b. 1817), and L. Kalisch (1814-82); France, Eugene Manuel (b. 1823); Denmark, Henrik Hertz (1798-1870); Hungary, Ignaz Acsady.

The first Jewish poet to write in German was E. M. Kuh (1828-76), whose tragic fate has been told by Auerbach in his "Dichter und Kaufmann." Solomon Ludwig Steinheim (1790-

1866), Sel Heller ("Ahasver"), (1831-92), Th. Creizenach (1817-77), M. Hartmann (1821-72), S. H. Mosenthal (1821-77), Henriette Ottenheimer (b. 1807), M. Sachs (1808-64), and Moritz Rapoport, sing the songs of Zion in German. Among the German Jewish poets Heine easily ranks first.

Heinrich Heine, born in Düsseldorf, December 12th (or 13th), 1799, he just missed, as he said, being one of the first men of the century. His father was a wealthy merchant, and his mother a Van Geldern, daughter of a famous physician and statesman. As at that time in Germany all the learned professions were closed to Jews, and desiring to follow the law, he submitted in his twenty-sixth year to baptism, the baptismal registry reading "Johann Christian Heine," names he never made use of as a writer —doubtless to show his contempt for his enforced apostasy. His sympathy with the French Revolutionists, who made it possible for the Jews in Germany to find activities for the exercise of their talents, and his satiric pamphlet against the nobility in 1830, made him feel that he would be safer out of Germany, and in 1831 he moved to Paris, and though for twenty-five years thoroughly in sympathy with everything French, he never forgot that he was a

German, and never lost his love for the Fatherland, as these well known lines testify:

I am a German poet
Of goodly German fame:
Where their best names are spoken,
Mine own they are sure to name.

Goethe and Heine are acknowledged the chief exponents of German lyric poetry. Matthew Arnold, the English critic, goes so far as to term Heine the "most important German successor and continuator of Goethe in Goethe's most important line of activity." He was a soldier in the intellectual war of liberation which has freed European thought from its mediæval shackles.

SELECTIONS FROM HEINE.

THE LORELEI.

I know not whence it rises,
  This thought so full of woe.
But a tale of times departed
  Haunts me, and will not go.

The air is cool, and it darkens,
  And calmly flows the Rhine,
The mountain peaks are sparkling
  In the sunny evening-shine.

And yonder sits a maiden,
  The fairest of the fair:
With gold is her garments glittering,
  As she combs her golden hair;

With a golden comb she combs it;
And a wild song singeth she,
That melts the heart with a wondrous
And powerful melody.

The boatman feels his bosom
With a nameless longing move;
He sees not the gulf before him,
His gaze is fixed above.

Till over the boat and boatman.
The Rhine's deep waters run.
And this, with her magic singing,
The Lorelei has done!

—*From the Edinburgh Review.*

GOLD.

Say, my golden ducats, say,
Whither are ye fled away?
Are ye with the golden fishes
In the little rushing river,
Gayly darting hither, thither?
Are ye with the golden blossoms
On the meadows green and fair,
Sparkling in the dewy air?
Are ye with the golden songsters
Sweeping through the azure sky,
Flashing splendor to the eye?
Are ye with the golden stars
Clusters of refulgent light,
Smiling through the summer night?
Well-a-day! my golden ducats
Do not in the river lie,
Do not sparkle in the dew,
Do not flash across the blue,
Do not twinkle in the sky,
But my creditors can tell
Where my golden ducats dwell.

—*Translation of Ernest Beard.*

GÖTTINGEN.

Black dress coats and silken stockings,
  Snowy ruffles frilled with art,
Gentle speeches and embraces
  Oh, if they but held a heart!

Held a heart within their bosom,
  Warmed by love which truly glows;
Ah! I'm wearied with their chanting
  Of imagined lover's woes!

I will climb upon the mountains,
  Where the quiet cabin stands,
Where the wind blows freely o'er us,
  Where the heart at ease expands.

I will climb upon the mountains,
  Where the dark-green fir trees grow;
Brooks are rustling, birds are singing,
  And the wild clouds headlong go.

Then farewell, ye polished ladies,
  Polished men and polished hall!
I will climb upon the mountain,
  Smiling down upon you all.

—*From "The Hartz Journey." Translated by Charles G. Leland.*

PEACE.

High in the heavens there stood the sun
Cradled in snowy clouds,
The sea was still,
And musing I lay at the helm of the ship,
Dreamily musing—and half in waking
And half in slumber, I gazed upon Christ,
The Saviour of man.
In streaming and snowy garment
He wander'd giant-great,
Over land and sea;
His head reach'd high to the heavens,
His hands he stretch'd out in blessing
Over land and sea;

And as a heart in his bosom
Bore he the sun,
The sun all ruddy and flaming,
And the ruddy and flaming sunny-heart
Shed its beams of mercy,
And its beauteous, bliss-giving light,
Lighting and warming
Over land and sea.

Sounds of bells were solemnly drawing
Here and there, like swans were drawing
By rosy hands the gliding ship,
And drew it sportively toward the green shore,
Where men were dwelling, in high and turreted
O'erhanging town.
O blessing of peace! How still the town!
Hushed was the hollow sound
Of busy and sweltering trade,
And through the clean and echoing streets
Were passing men in white attire,
Palm-branches bearing,
And when two chanced to meet,
They view'd each other with inward intelligence,
And trembling, in love and sweet denial,
Kiss'd on the forehead each other,
And gazed up on high
At the Saviour's sunny-heart
Which, glad and atoningly
Beam'd down its ruddy blood,
And three times blest, thus spake they:
"Praised be Jesus Christ!"

—*Translation of E. A. Bowring.*

SUNSET.

The glowing ruddy sun descends
Down to the far up-shuddering
Silvery-gray world-ocean·
Airy images, rosily breath'd upon,
After him roll, and over against him,
Out of the autumnal glimmering veil of clouds,

With face all mournful and pale as death,
Bursteth forth the moon,
And behind her, like sparks of light,
Misty—broad—glimmer the stars.

Once in the heavens there glitter'd,
Join'd in fond union,
Luna the goddess and Sol the god,
And around them the stars all cluster'd,
Their little, innocent children.
But evil tongues then whisper'd disunion,
And they parted in anger,
That glorious, radiant pair.

Now in the daytime, in splendor all lonely,
Wanders the Sun-god in realms on high--
On account of his majesty
Greatly sung-to and worshipp'd
By haughty, bliss-harden'd mortals.
But in the night-time,
In heaven wanders Luna,
Unhappy mother,
With all her orphan'd starry children,
And she gleams in silent sorrow,
And loving maidens and gentle poets
Devote to her tears and songs.

The gentle Luna! womanly minded,
Still doth she love her beautiful spouse.
Toward the evening, trembling and pale,
Peeps she forth from the light clouds around,
And looks at the parting one mournfully,
And fain would cry in her anguish: "Come!
Come! the children all long for thee—"
But the disdainful Sun-god,
At the sight of his spouse 'gins glowing
With still deeper purple,
In anger and grief,
And inflexibly hastens he
Down to his flood-chill'd widow'd bed. . . .

Evil and backbiting tongues
Thus brought grief and destruction

E'en 'mongst the godheads immortal.
And the poor godheads, yonder in heaven,
Wander in misery,
Comfortless over their endless tracks,
And death cannot reach them,
And with them they trail
Their bright desolation.
But I, the mere man,
The lowly-planted, the blest-with-death-one,
I sorrow no longer.

—*Translation of E. A. Bowring.*

IT GOES OUT.

The curtain falls, as ends the play,
And all the audience go away;
And did the price give satisfaction?
Methinks they found it of attraction.
A much respected public then
  Its poet thankfully commended;
But now the house is hushed again,
  And lights and merriment are ended.

But hark to that dull heavy clang
  Heard by the empty stage's middle!
It was perhaps the bursting twang
  Of the worn string of some old fiddle.
With rustling noise across the pit
Some nasty rats like shadows flit,
  And rancid oil all places smell of,
And the last lamp, with groans and sighs
Despairing, then goes out and dies.—
  My soul was this poor light I tell of.

—*Translation of E. A. Bowring.*

AN OLD SONG.

Thou art dead and thou knowest it not,
The light of thine eye is quench'd and forgot,
Thy rosy mouth is pallid forever,
And thou art dead, and wilt live again never.

'Twas in a dreary midsummer night,
I bore thee myself to the grave outright;
The nightingales and their soft lamentations,
And after us followed the bright constellations.

As through the forest the train moved along,
They made it resound with the litany's song,
The firs in their mantles of mourning veiled closely,
The prayers for the dead repeated morosely.

And as o'er the willowy lake we flew
The elfins were dancing full in our view.
They suddenly stopped in wondering fashion,
And seemed to regard us with looks of compassion.

And when we had reached the grave, full soon
From out of the heavens descended the moon,
And preached a sermon, midst tears and condoling
While in the distance the bells were tolling.

—*Translation of E. A. Bowring.*

The academy of poetry, originating in Amsterdam, in 1676, was directed by Manuel de Belmonte, a Jew, whose pride of race was gratified by Isabella Correa, one of the most prominent members of the association, whose fine translation from Italian into Spanish of Guarini's "Pastor Fido," achieved for her a European reputation.

Among the poets of England may be named Manuela Nunez d'Almeida, born 1720; Benvenida Cohen Belmonte, born 1720; Isaac Gompertz (1774-1856); Emma Henry (1788-70); Moses Mendez (died 1758); and Sara de Fonseca y Pimentel, born 1733; and among America's

numerous writers of verse may be named first of all Emma Lazarus (1849-87), Peninah Möise, Miriam Del Banco, Nina Morais-Cohen, Cora Wilburn, Dr. S. Solis-Cohen, Mary Cohen, Rebekah Hyneman and Morris Rosenfeld.

THE BANNER OF THE JEW.

Wake, Israel, wake! Recall to-day
The glorious Maccabean rage,
The sire heroic, hoary-gray,
His fivefold lion—lineage:
The Wise, the Elect, the Help-of-God,
The Burst-of-Spring, the Avenging Rod.

From Mizpah's mountain ridge—they saw
Jerusalem's empty streets, her shrine
Laid waste where Greeks profaned the Law,
With idol and with pagan sign.
Mourners in tattered black were there,
With ashes sprinkled on their hair.

Then from the stony peak there rang
A blast to ope the graves: down poured
The Maccabean clan, who sang
Their battle-anthem to the Lord.
Five heroes lead, and following, see
Ten thousand rush to victory!

Oh for Jerusalem's trumpet now,
To blow a blast of shattering power,
To wake the sleepers high and low,
And rouse them to the urgent hour!
No hand for vengeance—but to save,
A million naked swords should wave.

Oh, deem not dead that martial fire,
Say not the mystic flame is spent!
With Moses' law and David's lyre,
Your ancient strength remains unbent
Let but an Ezra rise anew,
To lift the banner of the Jew!

A rag, a mock at first—erelong,
When men have bled and women wept,
To guard its precious folds from wrong,
Even they who shrunk, even they who slept,
Shall leap to bless it, and to save,
Strike! for the brave revere the brave!

—*Emma Lazarus.*

AS NOVELISTS.

Next to poetry the highest form of literary art is the novel. In this branch there occur many great Jewish names:

Berthold Auerbach, born at Nordstetten, in the Black Forest, in 1812, and died in 1882. His earliest historical novels treat of Judaism. His "Schwarzwälder Dorfgeschichten" (Black Forest Village Stories) are remarkable for their philosophical reflection and poetical feeling. These thrilling descriptions of German village life were translated into English, as were also his "Barfüssele," (Little Barefoot); "Joseph im Schnee," (Joseph in the Snow); "Auf der Höhe" (On the Heights) and "Das Landhaus am Rhein" (The Villa on the Rhine). Many of his stories were translated into French, Dutch, and Swedish. Benjamin Disraeli (1804-81), at twenty-two, published his famous "Vivian Grey." The originality, virility and wit made it not only the most celebrated book of the day in England, but it was translated into the princi-

pal languages of Europe. At twenty-five he published "Contarini Fleming, a Psychological Autobiography," which Heine pronounced to be "one of the most original works ever written," and which received high praise from Goethe. While Disraeli was waiting to enter Parliament, he wrote "The Wondrous Tale of Alroy," "The Rise of Iskander," "Henrietta Temple," and "Venetia." Disraeli's most famous work in 1870 was "Lothair," a politico-religious novel, aimed at the Fenians, the Communists and the Jesuits. It had a great success, its circulation in the United States alone being 80,000 copies.

His father, Isaac Disraeli (1766-1848), of "Curiosities of Literature" fame, also wrote a novel entitled "Despotism, or the Fall of the Jesuits." The works of L. Kompert (b. 1822), S. Kohn (b. 1825), A. Bernstein (1812-87), the first novelist to popularize science; K. E. Franzos (b. 1848), S. H. Mosenthal (1821-77), and Max Ring (b. 1817), have been translated into most of the European languages. Judaism may claim half of the brilliant talents of Paul Heyse (b. 1830), and Jules Verne (b. 1828), the famous writer of scientific romances, has at least a few Jewish corpuscles in his veins.*

* Grant Allen has made this observation: "The list that can

The versatile Max Nordau writes the German language in a style unequaled by German Gentiles.

Israel Zangwill, born in one of the poorest hovels of the Whitechapel Ghetto, at the early age of thirty-five stands acknowledged one of the foremost of English novelists and critics of our day. The following selections are a few striking single passages from his different works:

"What is, is right. If aught seems wrong below, then wrong it is—of thee to leave it so."—*Without Prejudice.*

"Art is truth seen as beauty."—*The Master.*

"The Jewish mission will never be over till the Christians are converted to the religion of Christ."—*Dreams of the Ghetto.*

"Each poor man is a rung in the Jacob's ladder, by which the rich man may, if he is charitable, mount to heaven."—*The King of Schnorrers.*

Jewish women have attained considerable skill in this branch of literary art. Mme. Fanny Lewald (1811-89), Heine's sister, the Prinzessa della Rocca, Grace Aguilar (1816-71), the Dan-

be compiled of distinguished persons of half-Jewish blood is something simply extraordinary, especially when one remembers the comparatively small sum total of such intermarriages."

ish novelist, Olivia Levison (1847-94), known as "Sylvia Bennet," and Rachel Ackerman, are representative Jewesses.

JEWISH DRAMATISTS

may follow Jewish novelists. Originally the Jewish mind had no attraction for the theater. To the masses of the Jewish people theatrical performances seemed a desecration, and the Old Testament laws inculcating humanity to beasts and men naturally arrayed them against gladiatorial conquests, and their simple minds revolted from the themes of the Greek playwright, where violence triumphant and conjugal infidelity were the favorite subjects of dramatic representation. The plays of those days were conspicuous for their immorality. The theaters were frequently the scenes of idolatrous practices, so that we find that one of the early rabbis exclaimed: "Cursed be they who visit the theater and the circus and despise our laws." Many buffooneries were launched against Judaism. A camel covered with a mourning blanket was brought upon the stage, and gave rise to this conversation: "Why is the camel trapped in mourning?" "Because the Jews, who are observing the Sabbatical year, abstain from vegetables, and even refuse to eat herbs. They

eat only thistles, and the camel is mourning because he is deprived of his favorite food." Another time a buffoon appears on the stage with head closely shaved. "Why is the clown mourning?" "Because oil is dear." "Why is oil dear?" "On account of the Jews. On the Sabbath day they consume everything they earn during the week. Not a stick of wood is left to make fire whereby to cook their meals. They are forced to burn their beds for fuel, and sleep on the floor at night. To get rid of the dirt, they use an immense quantity of oil. Therefore, oil is dear, and the clown cannot grease his hair with pomade."

But though the Jewish Church was the declared enemy of the drama, it had no power to keep its members from attending it, and we find, that despite the rampant antagonism of the teachers of the law, the stage gradually worked its way into the affection and consideration of the Jewish public, and Josephus speaks of Alityros, "a player and a Jew, well favored by Nero." The rabbis and the Church Fathers were of one mind in their rigorous injunctions against the theater. But all anathemas against the circus and the stadium were in vain. One hundred and fifty years before the Christian era we read of the first Jewish dramatist, the Greek

poet, Ezekielos (Ezekiel) whose play, "The Exodus from Egypt," was modelled after Euripides. The first Jewish contribution to the drama, the so-called Purim play, based on "The Story of Haman," dates from the ninth century. The Spanish drama now adapted Bible subjects to the stage—in fact the first original drama in Spanish literature, the celebrated "Celestina," is attributed to a Jew, Marrano Rodrigo da Costa.

Toward the end of the seventeenth century the Portuguese language usurped the place of the Spanish among Jews, and we immediately hear of a Jewish dramatist, Antonio Jose da Silva. "Asirè ha-Tikvah," (The Prisoners of Hope), printed in 1763, was the first drama published in Hebrew, by Joseph Pensa de la Vega. Twenty-one poets in Latin, Hebrew, and Spanish verse sang the praises of this seventeen-year-old author. A century later Mose Chayyim Luzzatto of Padua appeared in "Samson and the Philistines," and though not seventeen years old the preserved fragments of his drama are declared by critics faultless in verse.

The first Jewish dramatist to use German was Benedict David Arnstein, of Vienna. He was succeeded by L. M. Büschenthal. Since his time poets of the Jewish race have enriched every department of dramatic literature. Mos-

enthal's "Deborah" and "Sonnenwendhoff" were adapted to the English, Italian, Danish, Hungarian and Bohemian stage. While Kalisch, Jacobson, Fulda and Schlessinger contributed many comedies to the German stage.

Ludovic Halèvy, the composer's nephew, in opera, comedy and vaudeville, proved himself, next to D'Ennery, the most prolific of French dramatists. Adolphe Philippe D'Ennery, died in Paris on January 25, 1899. He was born in that city on June 17, 1811. In 1831 he began writing for the stage, and during his long career wrote over two hundred plays, many of which were written in collaboration.

M. D'Ennery was best known to American theater-goers as the author of "The Two Orphans" and "A Celebrated Case." The list of his plays include farce-comedies, vaudevilles, dramas, melodramas, and spectacular reviews. In collaboration with M. Dumanoir he wrote "Don Cæsar de Bazan." "Around the World in Eighty Days," and "Michael Strogoff" were written in collaboration with Jules Verne.

His other collaborators include Messrs. Bourgeois, Lemoine, Dumas, Grange, M. Cormon, Mallian, Dugne, Desnoyer, Foucher, Edmond, Thiboust, Plouvier, Dartois, Albert, Hostien, Brisebarre, Decourcelle, and Gabet.

During the sixties it was not unusual for D'Ennery to have four or five plays being presented in Paris at the same time. The first play which he wrote alone was called "Le Changement d'Uniforme," and was produced in 1836. In 1847 he received the decoration of the Legion of Honor, and in 1859 he was promoted to the rank of an officer of the Legion.

E. Abraham (b. 1833), H. J. Crémieux (b. 1828) and A. P. A. Millaud (b. 1836), made great contributions to the French stage. Joseph von Weilen and Hugo Bürger are two of the chief dramatists in Austria. Henry James Byron, the English playwright, was the son of a Jewish mother. He wrote "Fra Diavolo," "Babes in the Wood," "Jack, the Giant Killer," "Dundreary Married and Done For," and many other popular farces and pantomimes. He made his first appearance as an actor in the Globe Theater, London, in October, 1869, in his own drama, "Not Such a Fool as he Looks."

Among the earliest and most prominent American dramatists was Mordecai M. Noah. He was born in Philadelphia in 1786, and at twenty-four he was editor of the *City Gazette* in Charleston, South Carolina, and here his first play was enacted, "Paul and Alexis, or The Orphans of the Rhine." It was written for

Mrs. C. L. Young, an English actress. Its name was changed to "The Wandering Boys," and in 1820 brought out at the Park Theater in New York with great success, and remained for years one of the popular attractions on the stage. The play was afterward taken to London. "She Would Be a Soldier, or The Plains of Chippewa," was a clever and successful play brought out in 1819, at the Park Theater, which was enacted by Barnes and Spiller in the comic characters, and Miss Leesugg, a celebrated English actress. His other plays were: "Marion, or The Hero of Lake George," "The Grecian Captive," "The Fortress of Sorrento," "The New Constitution," "The Canal," "Yesop Caramatti, or The Siege of Tripoli." His first attempt to obtain pecuniary compensation for his dramatic productions, was "The Siege of Tripoli," at the Park Theater, May 25, 1820. It brought a crowded and fashionable house, and netted him two thousand dollars. Immediately after the performance the house took fire and with a generosity characteristic of him he gave all the money to the poor members of the company who in consequence of the fire were thrown out of employment. When the theater was rebuilt Noah contributed to the new edifice, and to honor the evacuation of New York

by the British in 1783 he wrote a military play which he called "Marion, or The Hero of Lake George." The play was given for the benefit of his relative, Aaron J. Phillips, the actor, and to add to the income Noah had the play printed in pamphlet form. Noah was then a major in the National Guard, and the literary and social lion of the city. His friends crammed the theater and to use his own words, "not a word of the play was heard," "and when," writes an eye-witness, "the actors looked upon the audience and saw a thousand persons, each with a book in hand, turning over the leaves, with the accompanying buzz and flutter, they became confused, forgot their parts, and to carry on the action of the piece had to improvise, by saying whatever occurred to them, which had the effect, also, to confuse the audience in attempting to follow the dialogue, until a climax was reached by a way the beneficiary thought would produce a great effect. This was the entry of Phillips, as the Turkish commander, mounted upon a live elephant, that had been procured from a menagerie. His figure was naturally grotesque, and as the huge animal, with Phillips perched on the top of it, came marching down to the footlights, to the alarm and confusion of the musicians in the orchestra,

Phillips, unable to steady himself upon the unwieldy beast, toppled over." Noah was greatly ridiculed for his production, and had the manliness to come out in his paper, *The National Advocate*, with a statement that the failure of his drama was not owing to the actors, but to his own imprudence in furnishing each of the audience with a printed copy of the play.

Another Jewish dramatist was Samuel B. H. Judah. He was born in New York in 1799, and was of an old colonial Jewish family that had settled in New York as early as 1725. His father, Benjamin S. Judah, after the close of the American Revolution, became one of the most prominent of the merchants of New York, a man greatly respected for his integrity and valued for his dauntless enterprise.

Young Judah early directed his attention toward the theater, and in 1820 he wrote a melodrama entitled "The Mountain Torrent," which was produced that year, at the Park Theater, with fair success. In 1882 he wrote another melodrama, "The Rose of Aragon," that was acted at the same theater, and was much more successful. This was followed by another play, "The Tale of Lexington," and in 1823 a benefit was given to him at the Park Theater, at which the two latter plays were acted.

In 1838 Jonas B. Phillips produced a melodrama called "Cold Stricken," and though it had the attraction of Mrs. Barnes and Judah, it was not very successful, but was appreciated by the managers, who gave the author a benefit.

He afterward wrote a drama, "The Evil Eye," which was produced at the Bowery Theater in New York with great effect.

H. B. Sommer attained distinction as the author of "Our Show," and "Help Wanted," while David Belasco and Sydney Rosenfeld are among the most versatile successful dramatists of to-day.

JEWISH GENIUS ON THE STAGE.

The greatest name among French actresses is acknowledged to be that of Rachel (Elizabeth Rachel Felix) (1820-58), the daughter of a Jewish peddler, and her only rival in European fame is another Jewess, Sarah Bernhardt (b. 1844). Of Adolph Ritter von Sonnenthal, the dramatic idol of the Austrian capital, and one of the greatest living interpreters of the drama, the New York *Herald* recently said:

"Most successful from every point of view has been this eminent actor's career. Born at Budapest in 1834, he began his theatrical work by playing minor parts in several of the pro-

vincial theaters in Germany, and at the age of twenty-two he made his *début* in Vienna. From that time he has held the position of leading actor in the Austrian capital.

"In 1881 was celebrated the twenty-fifth anniversary of his connection with the Hofburg Theater. The people went wild with enthusiasm. After the performance they took the horses from the carriage and drew him through the streets. Among the distinguished persons who witnessed the performance were the Emperor of Austria, the crown prince and all the members of the court.

"There is in Austria an imperial mandate forbidding audiences to call actors before the curtain, but on this night it was revoked by special permission and Sonnenthal was called out no less than forty-two times. The emperor further manifested his pleasure by conferring on him the title of Ritter Von, thus changing his name from plain Adolf Sonnenthal. He received at the same time the royal gold medal for art and wisdom from the King of Bavaria and the Royal Order of the Red Eagle from the Emperor of Germany. What especially gratified him, however, was the fact that from all the German theaters in the world came tokens of esteem and appreciation, the gift from the

Thalia Theater in this city being a golden laurel wreath.

"Sonnenthal is equally admirable in comedy and tragedy, among the plays in which he has frequently been seen being 'Hamlet,' 'The Marquis von Villmer,' 'The Daughter of Faricius,' 'Uriel Acosta,' 'Wallenstein's Death,' 'Vater und Sohn,' and 'Ein Attaché.' Very rarely has the actor been seen in any of these performances outside of Vienna, for the position which he holds there is for life and his presence is constantly required. He can at any time retire on a pension, but he has as yet given no evidence that he intends to do so.

"A characteristic story is told of the manner in which Sonnenthal first became impressed with the idea of becoming an actor. While a lad he visited one day the Hofburg Theater, Vienna, being attracted by a strong and popular play entitled 'Erbforster.' It made such a deep impression and aroused so much ambition in him that on the following day he went to Davison and begged him to give him a chance to become an actor. He was asked to give some evidence of his ability in that direction, and he at once began to declaim Karl Moor's famous monologue, beginning 'O, Menschen, Menschen!' Sonnenthal wrought himself up so much while

delivering these impressive lines that at the close he was almost exhausted. Fortunately there was a chair near, and into this he flung himself with such force that it went to pieces under him. This was more than his critic had counted upon, and he could not help remarking:

" 'Yes, young man, you certainly have some talent, but that is no reason why you should break my furniture.'

" Sonnenthal made profuse apologies, and the interview ended pleasantly and profitably for the young aspirant to dramatic honors.

"Sonnenthal is on terms of intimacy with most of the leading men in Austria, and Emperor Francis Joseph has more than once given evidence of his high appreciation of his dramatic genius. Indeed, Sonnenthal, more than any other actor, has been for years one of the attractions of Vienna.

"Here is a curious story that well illustrates Sonnenthal's steadfastness of character. A few years ago his youngest son, Paul, who had served in the cavalry for one year as a volunteer, became so strongly attached to military life that he made up his mind to adopt the army as a profession. He was well qualified for a military career, and at his first examination for a lieutenant's commission he received such high

marks that the examining board not only complimented him, but also urged him to remain permanently in the army.

"The young man's military aspirations, however, were soon dashed to the ground by his father, who insisted that his son, being a Hebrew, could not afford to renounce his religious scruples for the purpose of obtaining a position in the army, however high. No explanation, no entreaty was potent enough to make the elder Sonnenthal alter his decision in this regard. Finding further opposition useless, the young man abandoned his cherished dream and entered the office of a Vienna banker. His father's action in the matter will be understood by those who know how difficult it is for a Hebrew to obtain any social recognition in the Austrian army.

"One of Sonnenthal's most intimate friends was the late Archduke Carl Ludwig, of Austria, brother of the present emperor. Shortly before his death he was interviewed about the great actor and he said among other things: 'How remarkable it is that no member of Sonnenthal's family has inherited his genius as an actor! In fact, I can recall only one other similar case, that of the Devrients family. And by the way,' continued the archduke, 'my youngest son,

Carl, is quite an amateur actor. Indeed, he has shown no little talent in that direction, and what is not generally known, he has studied under Sonnenthal. If he had been born in a peasant's cottage, he might have won laurels as an actor, but fate has willed otherwise.' "

Other distinguished artists on the European stage have been, Madame Judith (b. 1829), Zarie M. Nathalie (b. 1816), John Braham (1774-1864), whose dramatic genius was equalled by his peerless voice; L. Barnay (b. 1842), B. Dawison (1818-72), Morris Barnett (1800-56), Maria Theresa Bland (1769-1810), Helena Levison (1852-88), Ada Isaacs Menken (1849-68), Rebecca Isaacs (1828-77), and Henry Sloman (1793-1873), while among European singers may be named that original genius, Pauline Lucca, "the transcendentally human," and Caroline Gomperz-Bettelheim, the famous Austrian Court Contralto.

Aaron J. Phillips, Emanuel Judah, and Moses S. Phillips, in the early history of the American stage, and Rose Eytinge, J. Newton Gotthold, Daniel E. Bandmann, Ray Samuel, Sally Cohen, Maurice Barrymore, Minnie Seligman and M. B. Curtis in later days achieved at least popularity and fame. Junius Brutus Booth, father of Edwin Booth, was a Jew. The leading managers are Jews.

ESSAYISTS.

We may now add litterateurs of the essayist type. At the head of this class we may justly place Ludwig Börne (1786-1837) the brave warrior in the literary war of liberation, while Gabriel Riesser (1806-63) and Karl Blind (b. 1826) deserve companionship with Börne. Grace Aguilar, in whose soul burned the sacred fire of the prophets, though a writer of a different class, may be mentioned in this connection. Her life was a blessing for her people and for humanity. Her book of poems "The Magic Wreath," and her well-known volume on "Home Influence," still finds favor among Englishwomen. In 1847, when just thirty-one years old, her beautiful soul shook off the mortal coil.

To these writers we may add literary critics.

The chief Jewish name in this branch is that of George Brandes (b. 1842), to whom we may add Isaac Disraeli, and Michael Bernays (1834-97).

From belles-lettres we may turn to the press.

Anti-Semites assert, and with truth, that the Jews have a preponderating influence on the German and French press. Many of the chief reviews and influential daily newspapers in England, Italy, Denmark, and the United States are either owned or edited by Jews.

THE JEWS IN MUSIC.

Turning from the arts of rhyme and reason let us briefly enumerate the Jewish celebrities in the art of rhythm and melody—the art most cultivated by Jews. Among their musical geniuses are first of all Felix Bartholdy Mendelssohn (1809-47), the *wunderkind* of modern music, Jacques Francois Fromental Halevy (1799-1862), Giacomo Meyerbeer (1794-1863), Jacques Offenbach (1819-1882), K. Goldmark (b.1832), and Johann Strauss (b. 1825), the great waltz king. The musical leaders of England are J. Moscheles (1794-1870), F. H. Cowen (b. 1852), Sir Julius Benedict (1805-85), Sir M. Costa (1810-78), Sir A. Sullivan (b. 1844), and Charles K. Salaman (b. 1814). Of minor composers we may select, of Frenchmen, C. H. V. Alkan (b. 1813), Jules Cohen (b. 1835), and Emilie Jonas (b. 1827). Among the Swedes, J. A. Josephson achieved fame. Among America's great leaders we may name RudolphAronson, Wilhelm Gericke, Carl Wolfsohn, Jacob Rosewald, and the Damroschs, the Blutkopfs of Germany, Damrosch being the literal translation into Hebrew of the German name.

The Jews have perhaps achieved as great triumphs as performers as they have as composers. The piano found its greatest master in

Anton Rubinstein, while Moritz Rosenthal and Joseph Hoffman bid fair to equal him. Joseph Joachim played the violin in a manner never equalled before his time, nor since. Jules Levy stands first among cornetists, and Louis Blumenberg is the leading solo violoncellist in this country.

Wagner wrote *Das Judenthum in der Music* to show that the Aryan had originality, while the Jews were only adusters and adapters. We leave the critics to determine this point. But this we know, that when Wagner produced an opera to show the Teutonic superiority over the Jews, he was dumfounded when on the night of the performance all the first violins were in the hands of Jews.

AS PAINTERS AND SCULPTORS.

As painters, owing to the strictures of their religion they have just begun to achieve distinction. Solomon J. Solomon stands easily first among English artists. Joseph Israels is famed for his celebrated delineations of Dutch fisher life. Sir J. E. Millais, it is said, has Jewish blood in his veins. E. Bedemon deserves mention here, and so does A. Solomon, once celebrated for his painting, "Waiting for the Verdict." S. A. Hart must be named as the first

Jewish Royal academician. A. M. Jacobs, the brothers Lehman, E. Levy, H. L. Levy, R. Ulmann, and J. Worms, all Frenchmen; the Germans, F. E. Meyerheim and Heinrich Schlessinger; J. Ashkenazi and Leon Baksta, among the Russians, are recognized as first-class artists.

Distinguished artists among Americans include Herman N. Hynemann, Constant Meyer, Henry Mosler, George D. Maduro Peixotto, H. La Mott Levy, and Jacob H. Lazarus. Antokolski is the greatest Russian sculptor, and among the first of French sculptors are Solomon Adam and Emilie Soldi. Moses J. Ezekiel, born in Richmond, Virginia, in 1844, whose works have been exhibited in all the art centers of Europe, and whose work, "Religious Liberty," is now at Fairmount Park, Philadelphia, is perhaps the most celebrated of his numerous productions. Charles Waldstein, son of a New York optician, is the greatest living authority on Greek art and archæology. He holds the position of director of the Fitzwilliam Museum of the University of Cambridge, England.

Great Jewish architects seem few, but Aldrophe among the French, Stiasney among the Austrians, Hirsch and Basevi among the English, Charles H. Israels, and Leopold Eidlitz, both of New York, and Dankman Adler, of

Chicago, are splendid representatives of the genius of their race in this art. Alfred R. Wolf, of New York, is a recognized authority in his specialty of steam engineering. Mendez Cohen, of Baltimore, ranks as one of the most scholarly and skillful civil engineers in this country. Clemens Herchel, of Holyoke, is a recognized authority on hydraulic engineering.

THE JEW IN THE SCIENCES.

Poet, lawyer, painter, actor, statesman, physician, musician —there is not a branch of learning, art, or science, in which the Jew is not in the front rank. The thousand years of oppression have left no mark upon his mighty spirit. He steps from the lowest depths, where all the world flings mud upon him, straight to the front, and he stands there. "Behold!" he says, "Thus and thus have I done. Give me, too—*me*—a place among the immortals! Other races have been persecuted and despised What have they done? Nothing! Parsee, Czech, Basque, Wend, Celt, Cagot—what have they done? Nothing! Nothing! It is not for nothing alone in our degradation that we were the Chosen People. Wait—this is but a beginning—wait some fifty years. Then the reign of the Jews will begin. First in Western Europe; then in America. . . . For as we have been brought so low in the day of humiliation, we shall be exalted so high in the hour of triumph."—WALTER BESANT, "The Rebel Queen."

CHAPTER VII.

THE JEW IN THE SCIENCES.

Let us begin by enumerating a few names of Hebrews who have reached eminence in philosophy. In the first half of the first century A.D., there lived in Alexandria the philosopher Philo. He was thoroughly trained in grammar, rhetoric and music, deeply versed in Greek literature, familiar with the physical and mathematical sciences, and master of all the philosophical works. While one of the ornaments of the Hellenic literature of that period, he was chiefly moved by the teachings of Moses, and their practical effects upon the Jews in contrast with the moral dissoluteness of the Greeks he saw about him, he formed in his own soul his sense of right and wrong. The highest virtue according to him contains two main duties: the worship of God, and love and justice to all men.

The most powerful light of the Middle Ages was the great Maimonides (1135-1204), "the Jewish Aristotle." His great philosophical work, "The Guide for the Perplexed," has been

translated many times into Latin, German, Spanish, English, etc. Joel has shown that even Spinoza was dependent upon Maimonides. Maimonides endeavored to reconcile divine with human wisdom, as manifested by Aristotle. Maimonides' path to guide the perplexed is marked out for him in the Old Testament, linking philosophy and faith in perfect harmony.

The work of Levi Ben Gerson, the defender of Maimonides, attracted the special attention of Reuchlin and Kepler. Chasdai Crescas, the opponent of Maimonides, whose "Light of God," which appeared in 1410, was the first to combat systematically the philosophy of Aristotle. Though only trained in the ordinary Rabbinic schools, Solomon Maimon (1753-1800) is another remarkable philosopher that Judaism has produced. Though his metaphysical powers were soon eclipsed by Fichte, Hegel and Schelling, it is conceded that his criticism struck at the root of the Kantian system. Maimon was also one of the earliest forerunners of Symbolic Logic. Spinoza, referring for support of his opinions to the Bible, in which he distinguished between the facts narrated and the coloring received from the minds of the writers, laid the foundation of the rationalistic school of interpretation in Germany. Moses Mendelssohn was the pioneer of

modern German classical literature. Thus with regard to philosophy it has been well said: "Without Judaism no scholastics and no advance, and therefore no development in philosophy." But we must not pass by Moses Mendelssohn, this illustrious philosopher of Germany, with a mere sentence. To his hospitable home flocked Nicolai, Lessing, Goethe, Herder, Wieland, Hennings, Abt, Camp, Moritz, etc. In fact no great man ever came to Berlin without seeking Moses Mendelssohn, and yet this eminent genius, who, according to the inscription on a bust in Professor Herz's studio at Berlin,

"MOSES MENDELSSOHN,
The greatest sage since Socrates,
His own Nation's glory,
Any Nation's ornament,
The confidant
Of Lessing and of Truth.
He died
As he lived
Serene and wise,"

was merely tolerated as the "shopman" of a Berlin merchant, Bernhard, his co-religionist.

By edict of Frederick the Great, dated 1752, that despotic monarch limited the number of Jews he would permit to reside in Berlin, and ordered that the exclusive privilege should be purchased. A Prussian Jew was obliged to pay for permission to marry; he had also to pay a

tax upon every child, and if the number of Jews in the Prussian capital exceeded the limit fixed by the king's edict, the surplus was forced to quit the country. The whole Jewish community was held responsible for theft committed by a Jew. Prussian-born Jews were not allowed to enter the army, nor to become agriculturists, nor manufacturers, nor to pursue liberal professions. They were only privileged to study medicine and mathematics. A Jew who was not born in Berlin could not obtain permission to reside there, unless he was in the service of one of his privileged co-religionists. Mendelssohn, a native of Dessau, was indebted to a Frenchman for the privilege of residing freely at Berlin. The Marquis d'Argens addressed a petition to Frederick in favor of Mendelssohn, to whom the king was partial. The memorial was in the following terms: "A bad Catholic philospher entreats a bad Protestant philosopher to grant the privilege to a bad Jewish philosopher." The king, perhaps amused at the oddness of the appeal, granted to Mendelssohn the permission asked for, but which, it was understood, was not to be extended to his descendants, and for this grant a thousand thalers were demanded. This tax was, however, remitted. This almost incredible

narrow-minded illiberality and antagonism to Jewish interests, of which the modern anti-Semites are still giving the world too frequent and too infamous exhibitions, accounts for the descendants of Moses Mendelssohn having abandoned Judaism and professed Christianity. Not only members of that gifted family, but such eminent artists as Heine, Moscheles, Joachim, Rubinstein, Disraeli, Herschel and other distinguished German, English, Polish, Hungarian, and Russian Jewish musicians, poets, painters, literati, scientists and statesmen, finding that faithfulness to their ancient creed would interfere with the free exercise of their professional career, renounced its practice, and professed the dominant religion of their native country. This at once removed every obstruction and restriction, and the religious prejudice from which they would otherwise have suffered.

Other Jewish names of distinguished philosophers are those of H. Steinthal (1823-99), M. Lazarus (b. 1824), A. Franck (1809-92), and Hermann Cohen (b. 1840), authority on Kant.

JEWISH HISTORIANS.

The greatest historian of the Christian church is Neander (1789-1850), whose original name

was David Mendel, and whose father was a Jewish peddler. Alfred Edersheim (d. 1889), whose "Life of Christ" is the greatest ever written—defending the orthodox dogma of Jesus against the attacks of Strauss—was a Jew. Of Jewish historians H. Graetz (1817-91) is undoubtedly the greatest. J. M. Jost (1793-1866) comes next to him, and then Joseph Salvador (1796-1873), who was influential in France. J. Da Costa (1798-1860) is the Dutch historian of his nation. Sir Francis Cohen Palgrave (1788-1861) stands among the first of England's historians. G. F. Herzberg, the German Greek historian, is said to be a Jew, so was S. Romanin (1808-61), the historian of Venice and Hungary, and Harry Bresslau (b. 1848) is the German historian. Professor Ludwig Geiger (b. 1848) is the leading authority on the Renaissance.

ANTIQUARIANS

may follow historians. One of the chief authorities on ancient epigraphy is M. A. Levy (1817-72). The most voluminous work ever written on the drama was written by J. L. Klein (1810-76). The most distinguished archæologist in England is Professor Solomon Schechter, formerly of Cambridge, now of the University of

London. A striking illustration of the adaptability of the Jewish race is Solomon Reinach, born in 1858, member of the French Institute, director of the Archæological Museum, in St. Germain-en-Laye, near Paris—this forty-one-year-old son of a German Jew has his office in the famous Château of King Francis I. of France. His brother Theodor, born in 1860, is also a famous archæologist and historian, while the youngest brother of this remarkable family, Joseph, born in 1856, has been secretary of Gambetta, editor of the great journal *La Republique Française*, deputy for more than a decade. He lost his seat as deputy and sacrificed rank as officer in the French army because of his defense of Captain Dreyfus. Among Americans, Dr. Cyrus Adler of Columbian University and Smithsonian Institution, at Washington, is regarded as an authority on Oriental history and archæology.

In the science of economics we find many influential Jewish names. David Ricardo (1772-1823) is second only to Adam Smith (1723-90). Karl Marx (1818-83) and Ferdinand Lassalle (1825-63), the head and social centers of modern Socialism. Other Jewish economists are E. Morpurgo (1836-85) and L. Luzzatto (b. 1843). Columbia College has two Jewish professors,

the University of New York, the College of the City of New York; Yale, Harvard, Johns Hopkins, Columbia, and the universities of Wisconsin and Pennsylvania are among other well known colleges which have professors of the Hebrew race. And the professorships filled by Jews show that they have a peculiar aptitude for the highest political science. In the science of statistics M. Block (b. 1816) and J. Körösi (b. 1844) have achieved distinction.

MATHEMATICS.

This is another specialty of the Jews. The greatest mathematician of the nineteenth century was Professor J. C. Sylvester (1814-94), co-founder with his friend, Professor Cayler, of the modern higher algebra. C. G. J. Jacobi (1804-51), the German mathematician, after whom certain intricate functions are termed "Jacobians," L. Cremona (b. 1830), H. Filipowski (1817-72), the compiler of some antilogarithmetic tables; O. Terquem (1782-1862), Maurice Levy (b. 1838), B. Gompertz (1788-1865), L. Bendavid (1762-1832), J. Blum (b. 1812), L. Kronecker (b. 1823), and G. Cantor, the historian of mathematics, are the names of a few Jews who distinguished themselves as mathematicians. A fact worthy of mention in

this connection is that many of the most celebrated chess players of both hemispheres have been Jews.

ASTRONOMY.

When we come to look into their merits as astronomers, we find that at an early date the Jews had their own chronology and their own calendar—they were therefore bound to study astronomy. Gamaliel is stated to have used the telescope (of course without glasses) in the year A.D. 89. Mar Samuel wrote on the causes and changes of the seasons, the manuscript of which still exists in the Vatican.

About the year 800 Rabbi Sahal al Tabari was the first to translate Ptolemæus into Arabic and discovered the refraction of light.

Maimonides' refutation of astrological superstitions failed to make Christian priests and princes see the errors of their way. In the twelfth century John of Savilla, or De Luna, wrote the first arithmetic deciphering decimal fractions.

In the thirteenth century the book Sohar taught the revolution of the earth about its axis as the cause of night and day long before Copernicus. To Judas Ben Hakohen is ascribed at about this time the division of all the stars into the forty-eight star pictures.

Under Alphonso XI. Rabbi David Audrahan, Isaac Ben Samuel, Ben Israel and Jacob Ben Tibbon are praised for working out astronomical tables, while Magister Leo de Bagnola's description of an astronomical instrument which he discovered was translated into Latin at the special request of Pope Clement VI., and Kepler left no stone unturned to obtain it. In all matters intellectual as well as in all the sciences the Jews in the Middle Ages were infinitely superior to their Christian contemporaries.

Among the greatest astronomers of Jewish parentage in recent years may be named Sir William Herschel (1738-1822), his sister Caroline L. Herschel (1750-1848), and Sir John Frederick William Herschel (1792-1871), the son of Sir William; Hermann Goldschmidt (1802-66), discoverer of fourteen asteroids, between 1852 and 1861, and who pointed out more than ten thousand stars that were wanting in the maps of the academy at Berlin; W. Beer (1797-1850), the composer Meyerbeer's brother and the first cartographist of the moon, and M. Loewy (b. 1833), of the Paris observatory.

EXPLORERS.

Benjamin of Tudela, who traveled from 1165 to 1173, explored nearly the whole world of that day.

His book, *Maseot Benjamin* (Iter Benjaminum), has been translated into nearly every European language. The Jews took part in the discovery of the East Indies through Abraham de Bahia and Joseph Zapatero de Lamego, who were sent by Juan II. to explore the coast of the Red Sea and the Island of Ormuzd. Dr. Kayserling's researches show that Jews were concerned in the discovery of America. Emin Pasha (Schnitzler), (1840-93), Gustav Oppert, the German explorer, and Ed. Glaser, the Arabian explorer, are a few names of Hebrews who recently won distinction as discoverers.

PHILOLOGY.

The Jews appear to have an innate talent for language. Their dispersion among all the nations no doubt contributed to this. They are the founders of our scientific philology. The philosophic side of philology is dominated by the school of M. Lazarus (b. 1824), and H. Steinthal (1823-99). In comparative etymology, Th. Benfey (1809-82), is one of the acknowledged masters, holding the same position in Germany that Max Müller does in England. Michel Breal (b. 1832) is one of the leading authorities on comparative mythology and philology in France. In classic philology, M. Bernhardy (1800-75),

the famous historian of Greek and Roman literature; Ludwig Friedlander (b. 1814), Jacob Bernays (1834-82), W. Freund (b. 1806), and Henry Weil (b. 1818), must be ranked among the first authorities.

Modern languages have always found their masters among the Jews—A. L. David (b. 1811), among the Turks; M. Bloch (b. 1815), and Armin Vambery, professor of Oriental languages at the University of Budapest, among the Hungarians; James Darmesteter (1849-93), and his brother Arsëne (1846-89), among the French; Daniel Sanders (1819-97), among the Germans and modern Greeks; and M. Lansdau (1837-90) among the Italians. H. G. Ollendorf (1805-65) invented the method by which modern languages are taught. Jules Oppert (b. 1825) is the greatest Assyriologist after Rawlinson. Jewish names connected with philology crowd upon us too numerous to mention. Among other great Jewsh names from David Kimchi, or Kimhi (d. 1240), the French Hebrew scholar (whose exegetical and linguistic writings are to this day considered standard works by Hebrew students), are Joseph R. Deronbourg (1811-95) and his son Hartwig (b. 1843), Leopold Zunz (1794-1887), A. Geiger (1810-67), and M. Kayserling (b. 1829).

The Jewish Rabbis furnished to Martin Luther the knowledge of the whole Bible in the original text, so that it has been well said: "Without Hebrew no Reformation, and without the Jews no Hebrew, for they were the only teachers of this language." But for the Jews we might still be sitting in the sable night of the sixteenth century.

Abdallah Ibn Salam and Mukchairik helped Mohammed to edit the Koran.

No people in the world take more pride in what they consider up-to-dateness than the Higher Critics, who consider Biblical criticism a pecular concoction of their wonderful nineteenth century intellects. They are only sixteen hundred years behind the Jew, for in the middle of the third century Simon Ben Lachish declared that Job never lived, that he was the product of a noble poem and that the names of angels were borrowed by the Jews from a foreign people while they were in exile. In the ninth century Saadia tried to explain away the miracles in true nineteenth century fashion. In the eleventh century Chofni declared the witch of Endor and Balaam's speaking ass as mere hallucinations. About this time Ben Iasus (Jizchaki) proved that portions of the book of Moses could not be ascribed to Moses.

About the middle of the twelfth century Abraham Ibn Esra published a critical commentary on Isaiah which is up to date with our highest critics.

BIOLOGY.

Among the greatest names in German botany are F. Cohn (1828-98) and S. Pringsheim (1824-94). In the department of physiology, one of the greatest names in the past is that of G. G. Valentin (1808-83), who wrote a famous text book and whose "Valentin's Knife" is still used by specialists. J. Bernstein (b. 1839), J. Rosenthal (b. 1826), and J. Cohnheim (b. 1839), have two books in the "International Scientific Series," most of them on the physiology of nerves. H. Cohn (b. 1838), the oculist, and G. Schwalbe (b. 1846) are other Jewish names connected with physiology. P. J. Reiss (1831-83) was distinguished as a physicist, and the first Jew to enter the Berlin Academy. Other names will meet us among the

JEWS IN MEDICINE,

of all callings the one in which they have been least interrupted. As physicians the Jews have always held peculiarly high positions. During the Middle Ages they were sought for all over the world, so that even Popes who issued bulls

against them and interdicted the practice of medicine, would only intrust their bodies to the care of Jewish physicians, while there was hardly a king or queen in all Europe during the Middle Ages but employed Jewish physicians.

In the thirteenth century we find Bachiel Ibn Alconstantine, the favorite and physician of King Jayme. When the brother of King Louis IX., of France, the Count of Pitou and Toulouse, was stricken with disease of the eyes, they had to beg for help from Abraham of Aragon, the most celebrated oculist of his period. Isaac Zarfati was physician to Pope Clement VII., Giacomo Mantini to Paul III., and Grosefonte Zarfati to Julius II. Alphonso X., surnamed The Wise, had for court physician Don Judah Ben Moses Cohen. Joseph Orabuena was physician to Charles III. of Navarra, Meir Alguades, to Don Henry III. of Castile. Francis I. of France refused to employ Christian physicians, and when on sending to Spain for a Jewish physician he could not obtain any from there, he sent to Constantinople. Many of the kings of Portugal had Jewish physicians—Gedalya was physician of Henry of Castile, Moses Navarra of Joao, Gedalyah ben Solomon of Duarte. In Germany the Emperor Frederick III. had as his physician Jacob Ben Jechiel Loans, upon whom

he conferred knighthood. Benjamin Musafia was physician to King Christian IV. of Denmark. Elias Montalto was physician to Maria de Medici. Farragut was court physician to Charlemagne. Maimonides was the physician of Saladin and refused the invitation to be court physician to Richard Cœur de Lion. Rodrigo Lopez was court physician to Queen Elizabeth. Joseph Ben Jachya was physician of Sultan el Malik el Dhahir, and Haham Jacob of Sultan Mohammed III. Indeed "until the medical schools at Montpellier and Salerno, which were chiefly founded by Jews, were organized, the Jews were almost the only physicians in the whole of the then known world. Later the Arabs joined them in this work, and when these were expelled from Spain the Jews were again the only representatives of medical science in Europe. The brutal and ignorant Christians of that time even arrived at the absurd superstition that only the Jews were possessed of the talent for medicine. Secular and spiritual princes who plundered and persecuted the Jews in the most shameful manner still refused to accept a Christian, nay, even a converted Jew, as their court physician." There was a time in which the Jews as court physicians held the lives of all the princes and prelates in their

hands. Even in the sixteenth century, by far the greater number of the most celebrated physicians were Jews. Among modern names in medicine that of Traube (1818-76) stands second to none. Cesare Lombroso (b. 1836) is the greatest European expert on insanity. F. R. Liebreich (1830-87), the ophthalmologist, invented the "Eye mirror," A. Hirsch (1817-94) is the standing authority on history, geography and pathology. H. Zeissl (1817-84) is the chief authority on syphilis. K. F. Canstatt's (1807-50), "Vierteljahreschrift," was the repository of the first German medical work of the time. E. Altschul (b. 1812), was a leading homeopathist. M. E. O. Liebreich (b. 1839), brother of the ophthalmologist, discovered croton-chloral-hydrate and was the first to use chloral-hydrate as an æsthetic and hypnotic. These are only a few of the great Jewish European names in medicine. The universities of Germany were closed to the Jews until 1847, and yet to-day in the University of Vienna, in the medical department alone, twelve of the professorships are held by Jews. Out of the eighteen hundred professorships in the German universities the Jews already hold eighty. In America, in every specialty Jewish physicians are so numerous and so eminently successful

that to publish any names at all would be an invidious distinction.

Since writing the foregoing we chanced upon an article in an old number of "The American Hebrew," by Rev. H. Pereira Mendes, M.D., minister of the congregation of Spanish and Portuguese Jews, New York, which may be of interest to those who wish to know more of the history of the Jew in medicine. He says:

"With the decline of the Rabbinical power in Palestine, we must look for notable examples of the Jew in medicine in Persia, where worked such as Maser Djawah, Isaac ben Emran, ben Nun the Rabbi of Selcucia; in Egypt, where flourished Isaac ben Soleiman, whose works on fevers, remedies, ailments, pulse-beat, were long quoted; in Sicily and Italy, where lived the famed Sabbethai Donolo.

"In the Arabian school of medicine, the Greek system was, of course, utilized--a system already illustrious with such names as Hippocrates the Great, Herophilus, Erasistratus, Asclepiades, Cicero's friend; Soranus, praised by Tertullian and Galen. Thus at Damascus the science was pursued with Greeks to guide and with Jews to teach. Honein Ibn Ishak el Ibadi ranked high—Abulpharag calls him a Christian, but Basnage declares him a Jew. Mesu, of

Damascus, is a name that will always live in the annals of healing. This issue of the Orient is worthy of being mentioned with Abucasis or Abulcasis, or Abu 'l Kasim, of Zahra, near Cordova, in the distant West. The De Simplicitus (materia medica) of the former, the Altasrif (cyclopædia of the healing art) of the latter were for centuries high standards of authority.

"Greater than these still was Avicenna—was not his "Canon" used as a text-book in the Louvain's house of learning and in Montpellier's classic precincts until the seventeenth century was far advanced?

"Thus we are prepared to find Jewish influence at work with Arab environment to foster it, in fair Spain, in France, in every land where for our nation a bright sunshine lit up the gloom of Hebrew exile. 'Vix credibile est qua mentis contentione et virtutis amore hoc genus hominum in bonas disciplinas præcipu sacrarum literarum explicationum, philosophiam ac medicinam et omnes liberales artes incubuerint.' 'It is impossible to believe with what zeal and love of virtue this race gave itself to the sciences, above all, to the study of the sacred books, philosophy, medicine, and all the liberal arts.' ('Nicolaus Antonius' Bibl. Hyspan., pref. cf Bedarrides.)

"To cite the illustrious names of the Spanish Hebrews whose intellects found their arena where pain was to be combatted, or disease to be confronted, would be a long task indeed.

"In the tenth century the Hebrews and the Arabs were the leaders in medicine. (Cabanis, 'Revolution de la Medicine;' Astruc 'Histoire de la Faculte de Medicine de Montpellier'.) Together they taught at Toledo, Grenada, Cordova, and in schools in France, *e.g.*, Lunel, Beziers, Narbonne, Montpellier, the Hebrew found scope for his genius. In 'the new home of the father of medicine,' as the last place was called (Astruc), instruction was given in Hebrew. 'The reputation of the Jewish physician,' says Prunelle (Discours sur l'influence de la medicine), 'was so great, that at one time it was asserted, that to be a good physician one had to be of Jewish extraction.' Still greater, if possible, was the influence of the Jew in medicine in the rival school of Salerno. This school, according to an old tradition, was founded by four physicians, a Saracen, a Jew, a Greek, and a Neapolitan. There, also, Jewish skill again waited on royalty. For Charlemagne had, as he did, the Jew Farragut (Vita Caroli Magni ab autore incerto; Boissi dissertatione: cf Bedarrides); to the ills of Charles the Bald ministered the Jew Zaccharo,

to the school of Salerno went William, England's puissant conqueror, to court health with Hebrew guidance. Thus passed the Dark and Middle Ages. The testimony to the work of the Jew in medicine in these ages is very voluminous. Very *apropos* and very succinct is that afforded by Professor White, in the May, 1891, 'Popular Science Monthly.' He says:

" 'Even to those who have become so far emancipated from allegiance to fetich cures as to consult physicians, it was forbidden to consult those who, as a rule, were the best. From a very early period in European history the Jews had taken the lead in medicine; their share in founding the great schools in Salerno and Montpellier we have already noted; and in all parts of Europe we find them acknowledged leaders in the healing art. The church authorities, enforcing the spirit of the time, were especially severe against these benefactors; that men who openly rejected the means of salvation, and whose souls were undeniably lost, should heal the elect, seemed an insult to Providence; preaching friars denounced them from the pulpit, and the rulers in State and Church, while frequently secretly consulting them, openly proscribed them. Popes Eugene IV., Nicholas V., and Calixtus III. especially forbade Chris-

tians to employ them. The councils of Beziers and Alby in the thirteenth century, the council of Avignon in the fourteenth, the Synod of Bamberg and the Bishop of Passau in the fifteenth, with many others, expressly forbade the faithful to call Jewish physicians or surgeons under penalty of excommunication; such great preachers as John Geyler and John Herolt thundered from the pulpit against them and all who consulted them. As late as the middle of the seventeenth century, when the city council of Hall, in Würtemberg, gave some privileges to a Jewish physician 'on account of his admirable experience and skill,' the clergy of the city joined in a protest, declaring that 'it was better to die with Christ than to be cured by a Jew doctor aided by the devil.' Still, in their extremity, bishops, cardinals, kings, and even popes, insisted on calling in physicians of the hated race.'

"But side by side with Jewish eminence in medicine grew Jewish eminence in commerce. With this advancement, prosperity and renown grew Christian jealousy. Thus the thunders of Agobard woke ready echoes in so-called Christian hearts. Laws against the Jews were promulgated. Protests were succeeded by confiscations, confiscation by exile. This is the

monstrous story of those Dark and Middle Ages. Nevertheless, 'in spite of prohibitions of councils,' observes Prunelle, 'most of the sovereigns of the thirteenth and fourteenth centuries had only Jewish physicians attending them.'

"True it is, that some voices born in jealousy, nourished in narrow-mindedness, and fostered by prejudice, belittle Jewish influence in the healing art in this period and ascribe to the Arab work accomplished by the Jew. But here let me quote from Marc Borchard's 'Brochure L'hygiene Publique ches les Juifs.' For his testimony, to the contrary, sufficiently indicates the truth in this connection:

" 'After having established the preponderating part played by the Jewish element in what has been wrongfully termed the Arabian civilization, I can safely say that it is the same in medicine.' Such authorities as Friend, Mead, Huerte, Borden, Cabanis, Heusinger, had appreciated with impartiality the merit of Hebrew physicians prior to the Renaissance. But in these books the subject was only treated in passing and at great intervals; the more general study of medicine gives it a larger basis, in placing for the first time the respective positions of the two nationalities in juxtaposition.

"The most recent and most faithful historian of Spain professes a firm conviction in this regard. 'Out of the preceding, we deduce,' writes Professor Morejon, of the University of Madrid, 'first, that Arabic medicine is but the daughter of Jewish medicine, and that historians have unjustly confounded the Hebrews with the Arabs, in attributing to the latter the glory which rightly belongs to the former (que la medicina Arabe es hija de la Judia, y que injustamente han confundido los histori adores a los Hebreos conlos Arabes dando a estos la gloria que verd aderamente perteance a aquellos); secondly, that the Spanish Jews, educated in their own schools at Zara, Cordova and Toledo, gave masters to Salerno, to Montpellier and other places, and that for over three centuries they deserved to be the physicians to kings and popes, in preference to those of other nationalities and religions. (Antonio Hernandez Morejon, 'His. Bibliografica de la Medicinia Espaniola'.) We may listen to those who claim Avicenna or Abulcasis as Arabs. But who can question the race to which belonged the Frenchman Solomon ben Isaac, the director of such operations as the Cæsarian section, or the many Spaniards such as Ebn Zohr, who taught the truth of marsh miasma and knew what was its

'evil spirit,' Aben Tibbon, the pharmacist, Benvanasta, Joseph ben Abraham ben Shoshan, Abraham ben David Caslari, Baruch Harofe, R. Abraham and Rabbi Solomon aben Zarsal, R. Jacob Castile, Judah Abarbanel; such giants as Abraham aben Ezra, Nachmanides and Maimonides. With the name of the last great man I stop. Great as he was as a commentator, philosopher, mathematician, astronomer, jurist and grammarian, his fame as physician alone would make him immortal. Not simply is he thus to be honored as a translator of Hippocrates or Galen; as a practitioner whose advice was sought by rich and poor in such numbers that he lacked time to tend them; or as court physician; but because he was imbued with that spirit of reverence which made him a typical Jew—grateful for whatever intelligence he possessed, never boastful, but always trusting that the One who alone can bless human skill with success would bless his humble efforts. Who can read his sublime prayer composed for physicians going to visit their patients without feeling this?"

MAIMONIDES' PRAYER.

"'O God, thou hast formed the body of man with infinite goodness; Thou hast united in him innumerable forces incessantly at work like so

many instruments, so as to preserve in its entirety this beautiful house containing his immortal soul, and these forces act with all the order, concord and harmony imaginable. But if weakness or violent passion should disturb this harmony, these forces would act against one another and the body return to the dust whence it came. Thou sendest then to man Thy messengers, the diseases which announce the approach of danger, and bid him prepare to overcome them. The Eternal Providence has appointed me to watch o'er the life and health of Thy creatures. May the love of my art actuate me at all times, may neither avarice, nor miserliness, nor the thirst for glory or a great reputation engage my mind; for, enemies of truth and philanthropy, they could easily deceive me and make me forgetful of my lofty aim of doing good to Thy children. Endow me with strength of heart and mind so that both may be always ready to serve the rich and the poor, the good and the wicked, friend and enemy, and that I may never see in the patient anything else but a fellow-creature in pain.

" 'If physicians more learned than I wish to guide and counsel me, inspire me with confidence in, obedience toward the recognition of them, for the study of the science is great. It

is not given to one alone to see all that others see. May I be moderate in everything except in the knowledge of this science; as far as it is concerned may I be insatiable; grant me strength and opportunity to always correct what I have acquired, to always extend its domain; for knowledge is immense and the spirit of man can also extend infinitely, to daily enrich itself with new acquirements. To-day he can discover his errors of yesterday and to-morrow he may obtain new light on what he thinks himself sure of to-day.

" 'O, God, Thou hast appointed me to watch o'er the life and death of Thy creatures; here am I, ready for my vocation.' "

THE LAW.

The remarkable tendency of the Jews to a legal life is easily accounted for when we remember that their chief intellectual pursuit in the immediate past has been connected with the Talmud, a work eminently legal in contents and tone, which, in the words of an eminent Jewish writer, "by the method of its study has been well adapted to develop a capacity for seeing and stating the pros and cons of any possible subject."

Turning first to Germany, we meet with

Eduard Gans (1798-1839), the great jurist, the associate of Hegel, whose philosophical opinions he adopted. He treated the science of law according to the Hegelian philosophy. At twenty-two he became a doctor of law and in his works assailed the scientific principles of the historical school of jurisprudence then supported by the great names of Savigny and Hugo. Having become a nominal convert to Christianity, he was appointed professor extraordinary in the University of Berlin, where his lectures drew crowded audiences. Edward Lasker (1839-89) gave to the world an erudite work on the constitutional history of Prussia. L. Goldschmidt (1829-97) was another distinguished German jurist. Distinguished among Dutch jurists is T. B. C. Asser (b. 1838).

In France, Isaac Adolphe Cremieux (1796-1881) won immortal renown. I. Luzzatti (b. 1847) is the leading Italian jurist. J. Glaser (1831-85) was Austria's greatest jurist. Francis Henry Goldsmid, in 1833, was the first Jew ever admitted to the English bar. In 1842 John Simon became the second Jewish barrister in England and the first to practice at the common-law bar. And when the Jew was allowed to become a lawyer he still had the prejudice and bigotry of his neighbors to contend with.

Though in comparatively a new field, Sir George Jessel, master of the rolls in England in 1873, was recognized as one of the greatest practical lawyers of the age. Judah P. Benjamin, after having attained eminence in the United States Senate, was a cabinet officer in the Confederate government. He resumed the practice of law in England, and was acknowledged by Sir Henry James and Sir Charles Russell to be the leader of the English bar at the time of his death. Sir G. Lewis is the English Choate.

In the United States the Jews as advocates, jurists and writers are acknowledged by their Christian brethren their close competitors. And yet not many years ago in New York an estimable and accomplished gentleman was rejected as a member of the Bar Association, "for no other reason that can be conceived," indignantly said one of the leading members, "except that he was a Jew." Presumptively a man who is an honorable member of the Bar should receive the same recognition which is accorded to his Gentile brethren, and his honor and ability, regardless of his race or creed, should make him a fit member of the association. The few hostile votes, however, represented the very old and very universal prejudice.

The Jew in Politics.

It is because he is a Jew that I would urge his appointment as a fit recognition of this remarkable people, who are becoming large contributors to American prosperity, and whose intelligence, morality and large liberality in all public measures for the welfare of society deserve and should receive from the hands of the government some such recognition. Is it not also a duty to set forth in this quiet but effectual method the genius of American government, which has under its fostering care people of all civilized nations, and which treats them without regard to civil or religious race peculiarities as common citizens? We send Danes to Denmark, Germans to Germany, we reject no man because he is a Frenchman. Why should we not make a crowning testimony to the genius of our people by sending a Hebrew to Turkey? The ignorance and superstition of mediæval Europe may account for the prejudices of that dark age. But how a Christian in our day can turn from a Jew I cannot imagine. Christianity itself suckled at the bosom of Judaism; our roots are in the Old Testament. We are Jews ourselves gone to blossom and fruit. Christianity is Judaism in evolution, and it would seem strange for the seed to turn against the stock on which it was grown.—HENRY WARD BEECHER, in a letter to President Cleveland urging Mr. Oscar Straus's appointment as Minister to Turkey.

CHAPTER VIII.

THE JEW IN POLITICS.

To go no further back than the tenth century, we find that politics as well as literature, medicine and philology reached its climax among the Spanish Jews. They were not only acknowledged the greatest thinkers, but were nearly always men of the noblest character, taking an important part in governmental affairs. Chasdai Ben Isaac Ibn Shaprut (915-970) was practically minister of foreign affairs to his country, and took a conspicuous part in the embassies which were sent—the one by the Byzantine Emperor, Constantine VIII., the other by the German Emperor, Otho I.—to the court of Cordova. In 941 he was made the diplomatic agent of Abdul Rahman III. In the eleventh century, under King Habus of Granada, and under Badis his successor, Samuel Ibn Nagrela was for thirty years the practical ruler of the kingdom, living in the palace of the king. Under Ali in Spain several Jews were ambassadors. The chief diplomat and ambassador to

various courts in the reign of Alphonso VI. of Castile was Amram Ibn Shalbib. Under Alphonso VIII., Joseph Ben Salamo Ibn Shoshan was called prince, and stood very close to the king. King Alfonso Reimundez in the twelfth century made one Ibn Ezra commander of the fortress Calatravas, which he conquered, and conferred upon him the title of prince. In 1149 he was made marshal of the king's court. Don Joseph de Ecijoa (Benveniste Halevi) was treasurer to Alphonso XI. and privy-councillor. Jechiel Ben Abraham was financial adviser of Pope Alexander III.

In the thirteenth century Don Meir de Malea was treasurer to Alphonso X., and his son, Don Zag, succeeded him. Don Samuel Ben Meir Alavi, was private counsellor of Don Pedro of Castile, while other Jews were given high positions at the court, and for the favors shown them Don Pedro was called a Jew by his enemies.

We find that even in the fifteenth century, in spite of the Inquisition, Abraham Benveniste had great influence with Juan II. Juan de Pacheco, the king's counsellor, was of Jewish extraction.

The long line of Jewish statesmen in Spain worthily culminates in Don Isaac Abarbanel,

financial adviser to Alphonso V. of Portugal. Ferdinand and Isabella called him to assist them with his financial experience. But his high position and commanding influence did not save him from becoming a martyr to his belief.

In Portugal, King Don Ferdinand had Don Judah as his minister of finance and Don David Negro as privy-councillor. Expelled from Spain and Portugal, these martyrs to their ancient faith found refuge in Italy, where in the sixteenth century, under the privileges accorded them by Alexander VI., Julius II., Leo X., Clement VII., and Sixtus V., they soon obtained great power.

With the settlement in the seventeenth century of the Spanish and Portuguese exiles in Amsterdam and Hamburg began the prosperity of those cities. Isaac Suaso, created Baron Avernes de Gras, advanced two million guilders to William of Orange when he went to England to seek the crown, saying: "If you succeed you will repay me; if not I shall lose it." Francesco Melo assisted the State of Holland with his wealth, while De Pinto left several millions for charitable purposes, not only to Jewish institutions but to the State, to Christian orphanages and to priests. The Texeiras and Daniel Abenser of Hamburg advanced money to the

King of Poland, while Solomon de Medina, the London merchant, was knighted by Queen Anne.

THE JEWS IN GERMANY.

Not only do the Jews in Germany occupy the most important professional chairs in the German universities, not only do they possess more riches than their non-Jewish neighbors, driving the best horses and the handsomest carriages and inhabit the most splendid mansions, not only do they lead in the world of art, science and literature, all of which are at the bottom of the anti-Semitic agitation in Germany, but in politics they take front rank. Ferdinand Lasselle, the darling of the German working classes, jurist, economist, orator, philosopher and poet, made Socialism a force in European politics, and when he died in a duel in 1863, at the age of thirty-eight, Bismarck and he were considered the two foremost men of the Fatherland.

Edward Lasker, another idol of the German working people, was born in Jarocin, in Posen, Prussian Poland, October 14, 1829. He became known as a statesman by his work on the constitutional history of Prussia, and as a member of the Prussian Chamber, and subsequently of the North German and German Imperial Parliaments. He was one of the founders of the

National Liberal Party, although on more than one occasion he voted with the Progressive party. He was a member of his political party just so long as it upheld justice. He was a promoter of the union of the Southern and Northern States of Germany. He was for years the acknowledged leader in the Reichstag. He was for a long time a powerful supporter of Bismarck until the latter's administration introduced a bill which aimed to limit the freedom of speech in Parliament. Thenceforth Lasker became Bismarck's decided antagonist. In 1848 Herr J. Mannheimer was elected to the Presidency of the Austrian Diet. The famous Gabriel Riesser the same year was elected Minister of State to the Prince Protector of Germany, John of Austria. Ludwig Bamberger, Max Hirsch, Anton Ree, Ludwig Löwe, Leopold Sonneman, Max Kayser, and E. Singer have fearlessly expressed their opinions in the German Parliament.

Bismarck, whose nature drew its inspiration out of the time when "Polen, Juden und Franzosen" were a trinity of bugbears for the worshippers of royal rascality in Europe—yet this man, no friend of the Jews, in a debate in the Prussian Landtag during the session of 1871, said:

"In my position as President of the Ministry

I must repudiate any obligation to fill the places in the civil service with Roman Catholics according to their proportionate number in the population of the country. . . . The existence of a distinctively religious body in a political assembly is in itself a monstrous phenomenon. . . . This tends to make religion the subject of parliamentary debates. . . . I adhere to the principle that every religion should be allowed perfect freedom, without considering it, for that reason, necessary that it should be represented in the executive departments in the same ratio as in the population. Every religious body would have as much right as the Catholics to claim this: the Lutherans as well as the Jews, and I have found it is the latter particularly who are most distinguished by their special intelligence and capacity for administrative functions."

Moses Godefroi, the Dutch advocate, in 1860 was appointed Minister of Justice by the King of Holland.

THE JEWS IN FRENCH POLITICS.

In France, at the beginning of this century, Jews had already distinguished themselves in the army of the First Napoleon. During and since the reign of Louis Philippe many French

Jews have won fame by the exercise of their brilliant talents at the Bar, in the Senate, in the Army and also as Ministers of State.

Isaac Adolphe Cremieux (1796-1881), whose eloquence and thorough legal knowledge soon brought him to public notice, became a member of the Chamber of Deputies in 1842. He encouraged the Revolution of 1848 and advised Louis Philippe to quit France. Under the Provisional Government he held the important office of Minister of Justice. After the surrender of Napoleon III. at Sedan, he again became Minister of Justice. His own donation toward the payment of the war debt to Germany was one hundred thousand francs. After serving faithfully in the National Assembly, the land of his birth made him a life-senator.

Achille Fould (1800-67), under the Presidency of Louis Napoleon, was four times Minister of Finance. His disagreement with the President led him twice to retire from office, but he was each time reappointed. In 1852 he was made Senator and Minister of State, and was created a Commander of the Legion of Honor. The great ultra liberal, Gambetta (1838-1882), was of Genoese-Jewish descent. David Raynal of Bordeaux became

Senator, Minister of Public Works, and Minister of the Interior—the real ruler of the French Republic, ninety years after the emancipation of the Jews. E. B. Millaud, Senator and Minister of Public Works; Jules Simon, Minister of Education and Religion under Thiers from February 19, 1871 to May 24, 1873; Camille See, the successful champion of female education; Alfred Naquet, friend and adviser of General Boulanger, are a few other names of Jews who have distinguished themselves in French politics. Castelar, the foremost Republican of Spain, is said to have been of Jewish lineage.

ITALY.

It is not much more than sixty-five years since the Jews were permitted any liberties in Italy. Yet under the most adverse circumstances Isaac Pesaro Maurogonato became "an athlete in parliamentary debate." He was born at Venice, November 15, 1817. After having achieved great success as a lawyer he turned his attention to politics. In 1848 he became Postmaster-General of Venice, and in 1849 Minister of Finance and Commerce. In the discharge of his duties in the latter office his business qualities were so conspicuously manifested that after the fall of the Provisional Govern-

ment and the return of the Austrians to Venice, one of the authorities, finding the office so skillfully conducted, and every payment carefully accounted for, that he exclaimed: "I never would have thought that these Republican rebels could be so honest." When Venice became a part of the kingdom of Italy in 1860, Maurogonato was elected a deputy to Parliament, a position which he filled so agreeably that for many years he ranked among the life-senators of his native country. In this connection we must mention D. Manin (1804-57), the Italian patriot and defender of Venice.

Only since the establishment of the Kingdom under Victor Emanuel II. have Italian-born Jews enjoyed equal civil and political rights with their fellow-countrymen. Yet the people who were considered the lowest have by their talents and character with astounding rapidity reached the highest round in the ladder of political fame. Luzzatti is the present Minister of Finance, and in municipal and national affairs the Jews are everywhere recognized as among the first citizens of the kingdom.

ENGLAND.

The first gleam of hope for civil and religious liberty in England was the repeal of the Test

and Corporation Acts in 1828. This first decisive move in the right direction was received with exultation by Roman Catholics, Christian dissenters and British Jews. But the clause "On the true faith of a Christian" appended to the Oath of Abjuration, a clause intended as a protection against any mental reservation on the part of Roman Catholics to jurisdiction in England, although not intended to affect Jews, Jew-baiters used this unintentional clause in the new declaration as a bar to the Jews' admission to Parliament, to offices under the crown, and all municipal and corporation offices. Many attempts were made to relieve the Jews from the political and civil disabilities from which they were then suffering. In 1835 David Salomons was elected Sheriff of London and Middlesex, and to enable him to serve the office without subscribing to the declaration "On the true faith of a Christian," a bill was passed entitled "The Sheriff's Declaration Act." In the same year Mr. Salomons was elected Alderman of the Ward of Aldgate, but being unable to take the Abjuration Oath, he could not accept the office, which was declared vacant and a Christian elected. Various emancipation bills were placed before Parliament, but failed to remove the disabilities which then affected the

Jews in England, so that the efforts of the friends of equal rights were directed toward removing the disabilities gradually by successive efforts. In 1837 Moses Montefiore was elected Sheriff of London and Middlesex, and received the honor of knighthood from Queen Victoria upon her first visit to London. In the same year David Salomons was defeated in the Borough of Shoreham, this being the first attempt of any Jew to enter Parliament. In 1844 David Salomons was for the second time elected an alderman for the City of London, but was again prevented from accepting the office because he could not subscribe to the oath which he was bound to take. In this same year British Jews were relieved from the obligation to subscribe to the oath, "On the faith of a true Christian," upon being elected to municipal offices. In 1846 Sir Moses Montefiore and Baron Anthony de Rothschild were made baronets of the United Kingdom of Great Britain and Ireland. In 1847 Baron Lionel de Rothschild was sent to Parliament by the Liberal electors of London, but unable to take the oath, "On the faith of a true Christian," he was not permitted to take his seat. The contrast between Parliament and the people was proven by Baron Rothschild's re-election for the City of London in the years

1849, 1852, and 1857. In 1851 Alderman Salomons was returned to Parliament as a member for Greenwich. He insisted on taking the oath upon the Old Testament, and omitting the declaration, "On the faith of a true Christian," concluded with "So help me God!" He took his seat, voted and spoke three times on the very question of his right to remain in the House, but he was compelled to withdraw. An action was brought against him to recover from him three penalties of five hundred pounds, for sitting and speaking three times, and voting in three divisions in the House of Commons without having taken the oath. The affair led to long legal proceedings before the Court of Exchequer. In 1855 Mr. Salomons was elected Lord Mayor of London, becoming not only the first Jewish Lord Mayor, but the first Jewish member of the Privy Council. Of Sir David the *Times* said: "At last we have for the first time a Lord Mayor who can speak the Queen's English with propriety." In 1857 Baron Lionel de Rothschild, having resigned his seat in the House of Commons, was again re-elected. The Liberal electors of London were determined never to cease electing a Jew to Parliament until their efforts were crowned with having him seated. Through all these years bills removing the disabilities of

the Jews passed the House of Commons, and were as regularly rejected by the House of Lords. In 1858 a new oaths bill, applying only to Jews, was carried in the House of Commons and referred to the House of Lords, and was passed with certain amendments which were not approved by the House of Commons. A conference of both Houses was consequently appointed, and Baron Lionel de Rothschild was named to serve on the committee. To the surprise of his brother Lords, the Earl of Lucan gave notice that he would introduce a bill authorizing either House of Parliament to admit Jews by resolution without the obligation to subscribe to the words, "On the faith of a true Christian." This bill afterward passed the House of Lords on the 16th of July, 1858, and the House of Commons on the 21st of the same month, and on the 23d it received royal assent, and Baron de Rothschild took his seat in the House of Commons on the 26th of July. The year following Mr. Alderman Salomons was for the second time returned to Parliament and given his seat. In this year Benjamin Phillips was elected Sheriff of London and Middlesex. In 1860 Sir Francis Goldsmid, Bart., Q.C., was returned for Reading. From this time onward Jews became conspicuous in English politics.

In 1864 Mr. John Simon was made a sergeant-at-law, he being the first Jew to receive that ancient legal rank. In this same year Sir Benjamin Phillips was elected Lord Mayor of London, and for the creditable manner in which he filled this office he received from her majesty the honor of knighthood on the recommendation of the then Premier, the Earl of Derby. Since then the following distinguished men have served in Parliament: Sir Francis H. Goldsmid, Bart., Q.C., Baron Meyer de Rothschild, Mr. Nathaniel de Rothschild, Mr. Frederick D. Goldsmid, Mr. Joseph de Aguilar Samuda, Sir George Jessel, Q.C.; Mr. Sergeant Simon, Sir Nathaniel Meyer de Rothschild, Mr. Julian Goldsmid, Mr. Saul Isaac, Mr. Arthur Cohen, Q.C., Baron Henry de Worms, Mr. Sydney Woolf, Baron Ferdinand de Rothschild, and the Hon. Walter Lionel de Rothschild, who was recently elected without opposition, succeeding his uncle, the late Baron James de Rothschild.

The remarkable rise of the British Jew in politics reached its highest point in Benjamin Disraeli (1805-81), Earl of Beaconsfield, Premier of Great Britain, and in his day one of the controlling powers in European affairs. The late Lord Herschell, Chairman of the Anglo-American Joint High Commissioners from Great Brit-

ain, twice Lord High Chancellor during the Gladstonian ministries, and former Chancellor of the London University, whose death at Washington, D. C., March 1, 1899, caused such profound sorrow, the Supreme Court of the United States adjourning for a day as a mark of respect, and who a few days before his death was complimented with a seat on that high bench—a compliment which had been extended only once previously, in the instance of the then Lord Chief Justice of England—was of Jewish descent. A. Faudel Phillips, the fourth of his faith who became Lord Mayor of London, and Sir Joseph Wolff Drummond, the English Minister to Turkey, are only a few names of scores of distinguished Jews in the municipal and national politics of England in our day.

IN THE UNITED STATES SENATE.

Judah P. Benjamin, of Louisiana, on his withdrawal from the United States Senate, on February 4, 1860, was at once appointed Attorney-General in the Provisional Government of the Southern Confederacy. In the following August he was appointed Acting Secretary of War; subsequently he became Secretary of State, which position he held until the downfall of the Southern Confederacy. Joseph Seligman de-

clined, for personal reasons, the Secretaryship of the Treasury in President Grant's cabinet. Isidor Straus declined the Postmaster-Generalship in President Cleveland's cabinet. Other Jewish United States Senators have been David L. Yulee, of Florida; B. F. Jonas, from Louisiana; and at present, Joseph Simon, of Oregon.

JEWISH CONGRESSMEN.

Israel Jacobs was the first Hebrew member of the House of Representatives from Pennsylvania, 1791 to 1793. Michael W. Ash was a member of Congress from Pennsylvania, 1835 to 1837. David S. Kauffman, after serving as speaker of the Texas Assembly, represented his State in Congress from 1847 to 1857. In 1845 Lewis C. Levin was sent to Congress from Philadelphia, and was twice re-elected. Meyer Strouse was Congressman from Pennsylvania 1848 to 1852, and Philip Phillips, from Alabama, 1853 to 1855. Emanuel B. Hart of New York was elected to Congress in 1857; after serving his first term he was made Surveyor of the Port of New York. Henry M. Phillips of Philadelphia, in his day one of the best constitutional lawyers in the country, was elected to Congress in 1856. Leonard Meyers of Philadelphia represented the Third District from 1863 to 1875.

Meyer Strouse, of Pottsville, Pennsylvania, served in Congress from 1863 to 1867. Edwin Einstein, of New York City, from 1876-78, and a few years ago was the Republican candidate for Mayor of New York. Isidor Straus, one of New York City's public-spirited citizens, was sent to Congress in 1892, declining a re-election. Among other Jewish Congressmen may be named Leopold Morse of Boston, Isidor Rayner of Baltimore, Nathan Frank of St. Louis, A. Meyer of Louisiana, and Jefferson M. Levvy of New York.

JEWISH JUDGES.

The following are some of the Hebrews who have held important judgeships: Moses Levy, whose admission to the Bar of Philadelphia dates as far back as March 19, 1778, after occupying various offices became Presiding Judge of "the District Court for City and County of Philadelphia." Mayer Isaac Franks has been mentioned as a judge of the Supreme Court of Pennsylvania, but the exact time when he served cannot be determined. Franklin J. Moses (1804-77) was Chief Justice of South Carolina. Solomon Hydenfeldt was Justice of the Supreme Court of California in 1851. Among the Supreme Court Judges of New York we can recall

Joseph E. Newburger, W. N. Cohen and David Levintritt.

During the first decade of the present century Solomon B. Nones was Consul-General to Portugal. President Madison appointed Mordecai M. Noah Consul-General to Tunis. Colonel Max Einstein was appointed by President Lincoln Consul at Nuremburg, Germany; B. F. Peixotto was Consul at Lyons during the administration of Presidents Hayes, Garfield and Arthur. Marcus Otterbourg of New York was the first American Hebrew to occupy the high office of Envoy Extraordinary and Minister Plenipotentiary (to Mexico). Oscar Straus was President Cleveland's and now is President McKinley's Minister to Turkey. Solomon Hirsch was President Harrison's Minister to Turkey. Robert Etting of Philadelphia, first captain of the Independent Blues in 1798, was appointed by President Thomas Jefferson United States Marshal for the State of Maryland in 1801. Colonel Frank Marx Etting, the historian of Independence Hall, a distinguished Philadelphia lawyer, was Director of Public Schools. Theo. M. Etting, a lieutenant in the United States navy, a successful lawyer, and distinguished as a writer on corporation, shipping and admiralty laws, was for many years a conspicuous mem-

ber of the Select Council in Philadelphia, where on all occasions he stood up manfully for the people's interests against the rascality of the political machine. By appointment of President Pierce, Isaac Phillips was made General Appraiser of the Port of New York, a position which he occupied for fifteen years. B. Goldsmith and Philip Wasserman have been Mayors of Portland, Oregon. Colonel Louis Fleischner and Edward Hirsch have been State Treasurers of Oregon. Edward Kanter has been State Treasurer of Michigan. George W. Ochs, President of the Southern Publishers' Association, Mayor of Chattanooga, Tennessee; Raphael J. Moses and Judge Max Meyerhardt of Georgia; Judge Klein of Mississippi; Herman Meyers, for years Mayor of Savannah; H. M. Hyams, former Lieutenant-Governor of Louisiana; Morris Cohen, of Arkansas, whose "Introduction to the Study of the Constitution" forms part of the historical publications of Johns Hopkins University; Simon Wolf appointed by President Grant, Recorder of Deeds for the District of Columbia; S. W. Rosendale, formerly Attorney-General of New York; Simon Sterne, Jacob A. Cantor, Julius Harburger, the Seligmans, Theo. W. Myers, formerly Comptroller of the City of New York, and Nathan Straus, whose varied and mul-

tiplied labors in the noble cause of humanity have made his name a household word among the poor of New York, and who declined the Democratic nomination for mayor of New York City, these are only a few of hundreds of Jews who might be named in every section of our country, whose courageous and persistent advocacy of righteousness in politics have made the Jew a mighty power for good in municipal, State and national life.

THE JEW IN FINANCE.

The Jew is accused of love of money, but it is forgotten that all other means of distinction are denied him, that he must rise by wealth or not rise at all, and if, as he well knows, to insure wealth be to insure rank, respect, and attention in society, does the blame rest with him who endeavors to acquire wealth for the distinction which it will purchase, or with that society which so readily bows down at the shrine of Mammon? It is not pretended that the Jew is a miser, that he desires to acquire wealth merely from the loathsome gratification of hoarding it. . . . The Jewish merchant is generally profuse in his expenditure, he has labored to gain riches on account of the respect which they will procure for him, and he is proud of expending them with the same view.—Dr. Barnard Van Oven—a once famous Anglo-Jewish physician—in his appeal to the British nation on behalf of the Jews (1831).

CHAPTER IX.

THE JEW IN FINANCE.

In finance the Jew has for four hundred years been the factor that supplied the nations of the earth with money. The financial system of the world, its invention and perfection, we owe to the Rothschilds—who were the first to make national loans popular. The Jew in finance is almost invariably a creator and not a puller-down. Most of the great fortunes which have been made, notably in America, have been made by wrecking railroads and other established and incorporated industries. The Jews with comparatively few exceptions made their money as manufacturers and merchants. Poliakoff, the Russian railway king, the Pereires, the French railroad kings, and the Rothschilds* are among the few exceptions. Capital and Jew

* Mayer Anselm (Bower) Rothschild, the founder of the wealthiest family in modern times, was born in Frankfort in 1743 and died there in 1812. He belonged to a poor Jewish family and was a clerk in Hanover before establishing himself at Frankfort where he started as a money lender under the "Red Shield" (Rothschild). Hence the name. Here his integrity and ability

are not synonymous terms—the leading spirits of the antagonistic forces—capital and labor—are Jews, there are financiers like the Rothschilds and there are socialistic Jews like Lasselle, Marx and Singer, the latter the head of the Socialist party in the German Reichstag. The capitalists cannot curse the Jews, and the Socialists cannot dynamite the Jews without abandoning their very leaders.

Because some Jews are rich, all Jews are considered so, and has given rise to the proverb "Rich as a Jew." One of the causes of this idea has been that the Jewish poor have never been a burden to the general population, but have been entirely supported by the Jews themselves. The Jews are in fact the poorest of all people that can claim to be civilized. If their wealth were capitalized and equally distributed among the Jews, they would dispute with Ire-

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brought him into relations with the German government during the wars of Napoleon.

The elector William, on his flight in 1806, after the invasion of his states by the French, intrusted about $5,000,000 to Rothschild for eight years, and the judicious investment of this capital was the foundation of his fortune, and so faithfully was this trust administered that when William was restored to power Rothschild returned the value of the property with interest. Remember that the success of the Rothschilds had its origin in the honorable fulfillment of a great trust, and under circumstances when the violation of the trust would have been beyond legal redress.

land and Russia for the lowest place in the scale of wealth.

The six hundred thousand Jews living in Africa and Asia are poor. The four and one-half millions who live in the east of Europe are only just raised above pauperism, while a goodly proportion are sunk below even that level. Among the four millions of Russian Jews only three names, Gunzburg, Poliakoff and Brodsky, rise above the general level of hard-working poverty. On the Continent beside the Rothschilds, are the names of Bischoffsheim, Bleichröder, Hirsch, Königswarter, Oppenheim, Pereire, Reinach, Stern, Springer, Todesco and Warschauer. Among the more than twelve hundred millionaires of New York City there cannot be found more than a dozen Jewish names, and not over twenty-five among the four thousand millionaires in the country at large. Surely this is a small proportion for so great a population.

Originally the Jews were an agricultural people, and their civil polity was framed specially for this state of things. The sons of Shem built their first cities remote from the channels of trade, while the race of Ham and Japhet built upon the seashore and the banks of great rivers. But the persecution of the He-

brews necessarily made them merchants. Denied citizenship, subject at any time to spoliation and expulsion, their only possible chance of living was in traffic, in which they soon became skilled. They naturally followed the channels of commerce the world over—Gentile persecution kept them on the go—and to protect their property against Gentile thieves, their wealth had to be portable. They therefore frequently turned it into jewels because they could be most securely and most secretly kept, and in case of flight most easily removed—this accounts for their prominence in the jewelry business from early times, and hence too, their introduction of bills of exchange.

Prevented in many countries from holding land, they had no inducement to settle in the country. Besides their religious enactments (Mishna, Megilla I. 3, 4) only permit the sacred functions of public worship to be performed in the presence of ten males above the age of thirteen, the minimum for a congregation; this requires that at least forty souls shall dwell within accessible distance. This consideration explains the fact that so few Jews dwell in small villages. That the Jews tend toward large towns is not peculiar to them—it is a constant feature of modern statistics.

THE JEWS AS PIONEERS IN INDUSTRIAL PROGRESS.

It would take volumes to tell the Jews' part in building up the world's commerce. In Johannesburg, South African Republic, Rabbi Joseph H. Hertz recently said: "As for his industrial conquests, it is not easy to exaggerate the share in the awakening of this continent which is due to the enterprise, the commercial instinct, the dash and daring of the South African Jew. For, the current belief to the contrary notwithstanding, Jewish immigration did not wait for the discovery of the diamond fields and gold fields. Jews began to come over in the twenties; and before Kimberley was, Jewish congregations were scattered over this sub-continent. And there is not a town in the interior but owes to the Jews its foundation or its early establishment as a trading and commercial center. The halo of romance shines over the whole story. From Bethulie to Bulwayo, from the Pearl to Pretoria, you will everywhere find the Jew the pioneer of industrial progress. Just as the Jew started the tobacco trade in Cuba, the sugar industry in Barbadoes, the vanilla trade in Jamaica to say nothing of older countries, we find that ever so many South African industries were started and developed by Jews.

The most useful work, Zangwill truly remarks, which Israel has recently been doing, is the unnoted form of colonization. The Jew is everywhere pioneering and building up States. And say what you will, commerce and diffusion of civilization are most closely allied. The time will come when the services of a De Pass to the whaling, sealing, and guano industries; of Andrade in establishing the ostrich feather industry; of Mosenthal in establishing the wool and hide trades; and of dozens of others, the "town-builders," the pioners of Griqualand, Matabeleland, and Mashonaland, will be honored no less than their fellow-Jews, Captain Joshua Norden, shot at the head of his troops by the Kaffirs in '47, and Lieutenant Elias de Pass, who so gallantly fought in the Kaffir war of '49."

Dr. K. Kohler, writing in *The Menorah*, on "Commerce and Civilization," points the socialist to the danger of overdrawing the estimate of manual labor. The worker must have behind him the man of commerce. The brains that plan, and the pluck that opens new fields of industry are certainly indispensable factors in a progressive life. Commerce is the prime motor of culture and civilization.

"The trader who first breaks into hostile camps of savages, offering them some curious

stuff or toy for sale which caters to their vanity or passion, may, for all we know, as a mean and selfish intruder, rudely disturb them from their wonted ease and peace. Who knows but they lived in communism, contented with what their land yielded to them? Yet as he rouses the lazy, inert masses from their dullness by the very craving and want he excites in them, he casts a fermenting element into their stage of life, and like after eating the forbidden fruit in Paradise, other cravings and wants are sure to follow, until from the bare necessities of existence they will be lured on to more commodious ways of living, and finally, while a few lead and others follow, they will be drawn into closer contact with culture, and as new branches of humanity be linked with ever stronger ties to the world's march of civilization. Thus involuntarily the simple-minded peddler turns out to be the first pioneer of civilization, and as he afterward settles down equipped with larger means than the rest, his very wealth becomes, like the mountainous region of the country, a reservoir of blessing, sending forth its streams or brooklets near and far to fertilize the land! You may as well ask why did God not flatten all lands down to one level as wonder why wealth should accumulate in the hand of the

one, and poverty fall to the lot of the other. It is just the elevated position, the better situation of the few which excites the ambition and activity of the many. Glance over the pages of history, and you will find commerce to be the mighty power which carries on its wings, in its very arms, all that makes humanity great, wise, and good. Art, literature, science, industry, and even religion, enter the land in its wake. Is it not remarkable that the invention of the very key of knowledge, the letters and the propagation of the first rudiments of art, mankind owes to the first great trading people, the Phœnicians? And what were those men who gave us a Homer, a Phidias and an Aristotle, the everlasting models and masters of art, philosophy, and science, but the successors and heirs to Phœnician trade and traffic? What lent that wondrous charm and splendor to the cities of Bagdad and Cordova, to that brilliant civilization of the Moor, if not a commerce extending from Spain to far-off China? Commerce as inherited from Moorish Spain made Italy the mother and cradle of all the modern arts and sciences, gave it a Raphael, a Michael Angelo, and a Palestrina, the father of music. Follow all the tides of modern civilization, and you will see the prosperous condition of commerce mark the

high water all along until you reach Great Britain, ruling the world with her industry, and now America is soon to outshine her proud mother. Commerce, in sending first its dromedaries through inaccessible deserts and its ships over wide seas, not only enlarged the horizon of and man, exploring and interlinking distant lands and continents, but extended its gigantic network of iron and electric wire all around the globe and better than religion has thus far been able to do, has knit humanity together in one common bond of sympathy and interest.

"Commerce did for humanity what religion failed to do—it broadened it. How often interests of commerce outweigh the sentiments of sectarian bigotry and race hatred! Commerce has been an apostle of peace and a civilizer of humanity. It was their commercial contact with the seafaring Phœnicians which broadened the Jew and widened him into a cosmopolitan. Jewish commerce centered around Alexandria, Damascus, and Antioch, spread over the Mediterranean Sea, opened the gate for Christianity to enter the pagan world as conqueror. The flourishing trade of the Jews, which made Spain the focus of Mediæval culture, furnished not only the great discoverers with the key to unlock the new worlds with

their inexhaustible treasures, but exercised its influence in entire Christianity. "Jewish commerce," says Lecky in his "History of Rationalism," "liberated mankind from the thraldom of the church, giving the world the much-needed lesson of sound practical common sense."

"Need the Jews, then, be ashamed of their specific commercial proclivities which oppression and persecution ingrained into their very nature? They have helped to rear almost all the great metropolitan centers of commerce from Paris, London and Cologne to Nuremberg, Augsburg and Kiev, for the rich burghers to take possession of them as soon as their former owners had been driven away. Compare only the Spain before with the Spain after the expulsion of the Jews, compare Ireland and Sweden, where scarcely any Jews lived, with Holland, whose trade and banking system was established by Jews. Need our American fellow-citizens feel any 'apprehension' because Broadway is lined with Jewish firms, showing Jewish enterprise successfully competing with that of the shrewdest Yankee?"

JEWS AND WORK.

To the charge, "the Jew is not a producer, he is merely a consumer, or only a middle-

man," Rabbi F. de Sola Mendes makes this spirited reply: "Consumers play a quite indispensable rôle in the drama of world-economy. If there were no consumers, men would not produce: to what end should they? To be a consumer is to play a very important part in the world; he must first earn the wherewithal to consume, for "nothing for nothing" is the stern law of social economy; and secondly, the producer cannot well get along for any length of time without him.

"That he should be a 'middleman' is also quite considerably to his credit, this poor, much-judged Jew. Men cannot eat their own manufactures as a general thing—steam engines, shovels, linens and woolens, muslin, boots, and gloves, useful as they are in their way, are failures as articles of diet. He who takes these inedible things and by disposing of them into a common medium returns that to the producers thereof for which they in turn can purchase what they can consume, is no less an important cogwheel in the machinery of society than the railroad or the canal, which takes the wheat or the cotton, the coal or the iron ore, from regions where it cannot be worked up into shape, and places them there where the manufactory or the consumer awaits them. Censure for being a

middleman is censure which must fall equally upon the vast guild of merhants, all over the world, of every species, race, creed, and degree.

"But how about the statement, so often made, that the Jew is never seen to work hard? We do not, it is true, see a Jew among the swarthy, able-bodied, but decidedly unpleasant gangs of workmen—laborers they are called—who sweep the streets, blast the rocks or dig and cart the dirt for cellars and basements. This simply, because their brains befit them for occupations not quite at the lowest round of the labor-ladder. What American or Celt or German, having the ability to square a post, saw an angle or frame a joint true and solid, will be content to be anything else than a carpenter, earning his four dollars a day, where the cellar-digger earns two dollars? Or if able to use the plumb-line and get his bricks nicely and truly laid, would you expect the Irish bricklayer to change places and wages with him who has just enough ability to mount a ladder with sixteen bricks in his hod, without spilling and breaking more than a dozen a day? Then why is the Jew who has the ability to take positions for which the world is willing to pay at the highest rate which intelligence and skill command, to be scored, because he sells his services in the market where the highest prices are paid?"

SHYLOCK NOT A JEW.

Shylock, the Jew, is undoubtedly one of Shakespeare's most masterly dramatic creations. The fancy portrait of the Venetian Jew, which has cast upon the Jewish race, a foul and enduring slander, in his inhuman desire to wreak upon his implacable enemy, his "lodged hate," by cutting from his body a pound of flesh in accordance with the terms of the bond, has no warrant in reality and no sanction in Jewish laws, which strictly enjoin the practice of forbearance, mercy and charity in their widest sense to all men. Jews were little if at all known in England for about three hundred years when the Merchant of Venice was written. Many slanderous stories relating to the Jews who had been banished from the country in 1290, were undoubtedly extant in Shakespeare's time, stories which grow by telling, as a snowball does by rolling, and which prepared playgoers to believe Jews capable of violating all at once every commandment in the Sacred Ten. Thus the character of Shylock was at once welcomed as a true representation of that "mysterious people," whom they had been taught to hate.

Where did Shakespeare get his plot for this drama? The first story of the pound of flesh

we find in ancient Hindoo mythology. Thence it must have traveled westward and with the hatred borne toward the Jew, was brought into connection with his relations to the Christian. Many thoughtless persons are in the habit of making foolish wagers, as "I would bet my life," and so on, and it appears to have been an ancient custom in Italy to use the expression "Scometto una libra di care del mio corpo;" "I wager you a pound of flesh from my body," with no intention of literally forfeiting a pound of flesh. The following and only historical foundation of the pound of flesh reverses the position of the Jew and Christian.

In his life of Pope Sixtus V., Gregorio Letti, the biographer, records the following episode: In 1587, Paul Mario Secchi, a merchant of Rome, gained the information that Sir Francis Drake, the English admiral, had conquered San Domingo. He communicated this piece of news to Samson Cenado, a Jewish merchant, to whom it appeared incredible, and he said: "I bet a pound of flesh that it is untrue."

"And I lay one thousand scudi against it," replied Secchi. A bond was drawn up to that effect. After a few days, news arrived of Drake's achievement, and the Christian insisted on the fulfillment of the bond. In vain the Jew

pleaded, but Secchi swore that nothing could satisfy him but a pound of the Jew's flesh. In his extremity the Jew went to the governor. The governor of the city promised his assistance, communicated the case to Pope Sixtus V., who condemned both to the galleys—the Jew for making such a wager, the Christian for accepting it. They released themselves from imprisonment by each paying a fine of two thousand scudi toward the hospital of the Sixtus Bridge, which the Pope was then rebuilding.

William Cullen Bryant on the occasion of Edwin Booth's presentation of Shylock, wrote:

"In terming Shylock 'the Jew whom Shakespeare drew,' there is a perfect logic, for Shylock is, of all Shakespeare's characters, the only one untrue to nature. He is not a Jew, but a fiend presented in the form of one; and whereas he is made a ruling type, he is but an exception, if even that, and the exception is not to be met with either in the Ghettos of Venice or Rome. Shakespeare holds up the love of money that marks the race, although he does not show that this passion was but the effect of that persecution which, by crowding the Jew out of every honorable pursuit, and thus cutting off his nature from every sympathy with the world around, sharpened and edged the keen

corners of his brain for the only pursuit left to him.

"It is true that money-changers, once spat on in the Ghetto, are now hugged in the palace. But we fear it is not that the prejudice against the Jews has ceased, but that the love of money among the Christians has increased. Shakespeare was not true in the picture he has drawn of the Jew's cravings for revenge, and in the contempt with which he is treated by his daughter. Revenge is not a characteristic of the Jew. He is subject to sudden fits of passion, but that intellect which always stands sentinel over the Hebrew soon subdues the gust. However strong in Shylock's time might have been the hatred of the Jew toward the Christian, the lust of lucre was more strong, and Shakespeare might have ransacked every Ghetto in Christendom without finding a Jew, or a Christian either, who would have preferred a pound of flesh to a pound sterling, and Jews also shrink from physical contests. Their disposition is to triumph by intellect rather than violence. It was this trait more than any other that rendered them, in the Middle Ages, so repulsive to the masses, who were all of the Morrissey and muscular Christianity school. The contempt of a daughter for her parent is equally

uncharacteristic of the Jew. The Jews are universally admired for the affections which adorn their domestic life. The more they have been pushed from the society of the family of man the greater has been the intensity with which they have clung to the love of their family.

"No one can ever have visited the houses of the Jews without having been struck by the glowing affection with which the daughter greets the father as he returns from the day's campaign and the slights and sneers his gaberdine and yellow cap provoke, and without observing how those small, restless eyes that sparkle and gleam, shine out in a softened, loving luster as they fall upon the face of Rebecca or Jessica, or Sarah, and how he stands no longer with crooked back, but erect and commanding, as he blesses his household goods with exultations vehement as the prejudices which during the day have galled and fretted his nature. To do justice to the grandeurs of the Jewish race, and to brand with infamy its infirmities, it is not enough to produce a repulsive delineation of the latter. It would be only just to give an expression to the former, and to exhibit that superiority of intellect which has survived all persecution, and which, soaring above prejudices of the hour, has filled us with

reluctant admiration on finding how many of the great events which mark the progress of the age or minister to its improvements, or elevate its tastes, may be traced to the wonderful workings of the soul of the Hebrew, and the supremacy of that spiritual nature which gave mankind its noblest religion, its noblest laws, and some of its noblest poesy and music."

With Robert Benedix, the German critic:

"Let us look at this Shylock closer. Antonio calls him an usurer; the proof he fails in. Shylock takes high interest; so did all the merchants of Venice. Shylock deals in money; to-day we call him a banker. Why does he deal in money? Because it is the only trade permitted. He does not carry on an industry, has no agricultural pursuits, no official station —only trade. If the Jews, under centuries of restriction, ostracised from social life, did cling to money and its uses, whose fault was it? No one can say anything dishonorable of Shylock. He is penurious; in no law book of the world is that dominated as a crime. What is against this man? Simply nothing more than that he is a Jew. But for the poet, who, enthroned on Olympian height, there should only exist the man, not the Jew. Shylock is revengeful. Well who has instigated it? Only they who

have despised him. After persecuting and deriding him, they crown their infamy by asking him to turn Christian. That is the very depth of baseness. What is left the poor Jew, whom you have trodden under foot, when you rob him of his faith? It is the bond that binds him to his fathers, to his home. It has been his solace in persecutions a thousand times repeated. To this faith Israel clings with devoted love, and from this faith shall Shylock turn to become a Christian? No wonder he turns with abhorrence from those who torture him so cruelly. Christians they may be. Men they are not. And is there no feeling for a father? To exalt a daughter who absconds and robs him whom she should honor? Is that Jewish or Christian? The grand speech, 'Has not a Jew eyes,' etc., is the exclamation of a martyr people who for centuries had been the victims of debauched, bigoted priests.

"It is impossible to acquit Shakespeare of the prejudice of his age. He has morally sinned; artistically erred. Contrast Lessing, he who wrote in an age of equal intolerance. His 'Nathan the Wise' is an embodiment of morality and sublime virtues; his figures are apostles of true humanity. Nathan is an evangelist of true worth; and Lessing, taking for his hero a Jew,

made thereby the amende honorable in the name of humanity."

Terence V. Powderly, long the great leader of the Knights of Labor, wrote:

"Flings at the Jews are flying about promiscuously on every hand, and it seems to me that this practice is neither just nor manly. Turn the pages of history backward to the dawn of Christianity and notice how the Jew has been persecuted by those who professed to be actuated by Christian charity. Notice how he has been driven from country and home, how he has been driven ahead of the advanced guard of Christianity, and then pause for a moment to ask if the Christian is not in some small measure to blame for the money-lending characteristics of the Jew of this day and generation. Driven from all other branches of trade, with a price on his head, and his home at the mercy of others, how could the Jew protect himself? It is well enough to single out Rothschild and to point to him as a fit representative of an usury-taking class, but when he is pointed to as 'Rothschild the Jew,' the bounds of propriety are overstepped and common justice is violated.

"What right has a Christian to drive a man from every walk in life but that of money-lending and then insult his race and religion be-

cause of that fact, in sneeringly calling him a Jew. It is proper to call a money-lender a 'Shylock,' for that is a term that is applicable to men of all races and religions if they practice usury, but to single out the Jew as the only one who should wear that appellation is an outrage. I know Christians, and the reader knows them, who on every Sunday morning will walk slowly down the middle aisle in the Christian church, and with sanctimonious mien bend the knee before the altar of God with no more Christianity in their hearts than may be found in the stone-steps leading up to the church door. If a living representative of 'Shylock' is to be singled out, one whose talon-like fingers itch for usury and stretch out toward your pocket for the principal as well, let us be honest enough to admit that we can throw a stone into any of our temples of Christianity and hit a sinner. Do not lay it to the Jew. I admit that he knows how to deal in money, but who gave him points in the game of usury? Look over the United States to-day. Contrast the acts of pretended Christians with the principles of Christ, and then dare to lay the blame of all the wrong that usury has wrought to the door of the Jew. Look at our American Congress and tell us if those who obey the voice of greed in that body are all

Jews. . . . Are all who have cornered lands, railroads and homes Jews? Let the reader whose home is mortgaged inquire who it is holds the mortgage, and if it happens to be a Christian, as nine cases out of ten he will be, ask him to be lenient with you, and you will learn that he wants his pound of flesh and will be anxious to go old Shylock one better, by sucking the blood along with it."

USURY NOT A JEWISH CHARACTERISTIC.

Usury has been a common practice among every nation as far back as history bears record. The discoveries of Egyptian papyri made some years ago at Thebes have disclosed the fact that the Egyptian priests, chiefly the priests of Osiris, were engaged in lending and borrowing money, and that they practiced usury in its severest form—fifty per cent. being the usual amount charged, and security debtors were sometimes obliged to mortgage all they possessed. The loans were invariably contracted for short periods, payment was punctually enforced, a creditor would accept no instalment before the day fixed for repayment, nor would the priests and scribes permit even the delay of a few hours.

Among the ancient Greeks we find usury in

its most infamous aspect, as the following citations from Mitford's "History of Greece" show: "Everywhere the laws gave the lender certain rights over the person of the borrower. Thus the wealthy to the power always attending poverty added a power not originally intended by the constitution, yet derived from the laws, and confirmed by them. At Athens an insolent debtor became a slave to his creditor, and not himself only, but his wife and children also, if less would not answer the debt. Sometimes a debtor would sell his children to save himself." So universally and cruelly was usury practiced among the ancient Romans that a law was passed to mitigate its severity. According to Livy, Roman usurers were restrained by new laws from keeping their debtors in irons or in bounds, only goods and not the persons of debtors could be given up to creditors. Cato, Seneca and Plutarch in their unsparing denunciations of unreasonable demands for interest on money, give undeniable proof of the shameless prevalence of usury among the nations of antiquity.

Of the usury practiced throughout the Middle Ages Hallam tells us that "at Verona it was fixed by law in 1228 at twelve and one-half per cent. In 1270, at Modena, it appears to have

been as high as twenty per cent. The Republic of Genoa, toward the end of the fourteenth century, when Italy had grown wealthy, paid only from seven to ten per cent. to her creditors. But in France and England the rate was far more oppressive. An ordinance of Philip the Fair, in 1311, allowed twenty per cent. after the first year of loan. Under Henry III. of England, according to Matthew Paris, the debtor paid ten per cent. every two months; but this as a practice is supposed to be absolutely incredible.

Usury was practiced by some Jews, but it is not a Jewish any more than it is a Christian characteristic. Usurious Jews there were during the Middle Ages, the greater part of the wealth, as well as the ordinary inland trade throughout Italy, France, Spain, Greece and Portugal was in the hands of the Jewish people. It is not surprising that Jews should have availed themselves of favorable opportunities to add to their store, by claiming as did their Christian neighbors those high rates of interest for the loan of money to which historians refer, and more especially since to cultivate the soil, to practice any art, even to trade, or hold real estate was forbidden them in many countries, and their wealth was in ready money, and held

under the precarious conditions dependent upon the caprice of tyranical rulers. That Jewish usurers were not as grinding as their Christian neighbors who pursued the same occupation is plainly evident from the historical fact that when by law it was forbidden the Jews in France to exact usury, that the law was soon repealed in response to the people's demand and the nobles' advice, because the Christian usurers to whom they had then to resort were so exorbitant in their demands that the Jews were considered very kind by comparison. Leckey tells us that at this time all drawing of interest on capital lent was called usury. Bernhard of Clairvaux, in the twelfth century, tells us that Christian usurers, who, as he says should really not be called Christians, were in their practices much worse than the Jews.

The poets in their songs and the preachers in their sermons refer to this terrible vice as common among Christians during the Middle Ages.

Why then should the Jews be singled out and painted as cruel, hard-hearted, revengeful monsters for the same avaricious practices in which their Christian brethren at least equalled them if they did not go them a few points worse. Is it religious bigotry and race hatred that

makes the distinction which history certainly fails to make?

The Jews of the Middle Ages who were the sole possessors of the wealth as they were also of learning, were always, by the exigencies of the savage and rapacious princes, subjected to frightful extortions. In 1210 the detestable King John withdrew the privileges accorded the Jews to induce them to settle in England, and imprisoned all the Jews and their families who did not heed his command to pay all their money into his exchequer.

In the year 1241, and in 1243, the Christian authorities again forced the Jews to submit to extravagant extortions. These extortions were repeated in 1250, and once more in 1255. When the rapacious Henry III. went so far as to demand the money of the Jews—with the alternative of their being all hanged, they petitioned the brutal monarch to allow them to depart, but the bankrupt king bade them stay, and as he needed money to supply his son Prince Edward, he forced the Jews to remain and robbed them as his financial exigencies required.

Interest had now reached to a great height. Hume cites instances of fifty per cent. being paid. Money-lenders were permitted legally to accept as high as forty-eight per cent. on loans.

Little need we wonder, when we remember how strong the love of gain reigns in our own hearts, that the Jews braved the prejudice like others of the age, and remained in England to benefit by the high profits which were then given for the use of money.

When in 1290 King Edward could extort no more gold from them he banished them from England. The practice of usury, Hume tells us, "was thenceforth exercised by the English themselves, upon their fellow-citizens, or by the Lombards (not Jews), as it was impossible for a nation to subsist without lenders of money, and *none would lend without compensation.*"

"It is very much to be questioned whether the dealings of the new usurers were equally open and unexceptionable with those of the old." Usury in those times was not peculiar to the Jews. Dr. Tovey says (*Anglia Judaica*):

"The Pope was wont to carry on that infamous trade in such a shameful manner, by the help of several Italian merchants called Caursini, that the Jews themselves might have profited by his example. For though, according to the strict and legal acceptation of the word, his contracts were not 'usurious,' yet the effects of them were the most unheard of usury. His method was this: if a person wanted a sum

of money which he would not repay under six months, he would lend it to him for three months without any interest at all; and then covenant to receive five per cent. for every month afterward that it should remain unpaid. 'Now in this case,' said he, 'I am no usurer, for I lent my money absolutely without interest, and what I was to receive afterward was a contingency that might be defeated.' A bond of this kind, which surpasses everything of modern invention, is transmitted by Matthew Paris, who says, "when the Jews came to understand the Christian way of preventing usury they laughed very heartily."

The royal spendthrifts and their impecunious subjects borrowed from the industrious and provident Jews. But when the time came to pay they raised the cry against "the crime of usury," and the indolent Christian borrowers, the Castilian nobles (?) plundered and murdered the Jewish money-lenders and thus avenged the crime of usury and cancelled their debts.

The most infamously notorious usurers of which history tells were the Lombards, Audley, Pepoli and the Caursini, not Jews. Writing in the reign of Elizabeth, Bacon says of usury: "Since there must be borrowing and lending, and men are so hard of heart that they will not

lend freely, usury must be permitted. Only a Utopian government would attempt to suppress usury." Usury could only be practiced by Christians, as Jews were not then tolerated in England.

The Jew in the Pulpit.

Whilst no people can claim an unmixed purity of blood, certainly none can establish such antiquity of origin, such unbroken generations of descent as the Hebrews. That splendid passage of Macaulay so often quoted, in reference to the Roman Pontiffs, loses its force in sight of Hebrew history. "No other institution," says he, "is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camels, leopards, and tigers bounded in the Iberian amphitheatre. The proudest royal houses are but of yesterday as compared with the line of the supreme pontiffs; that line we trace back in unbroken lines from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth, and far beyond Pepin, the august dynasty extends until it is lost in the twilight of fable. The Republic of Venice came next in antiquity, but the Republic of Venice is modern compared with the Papacy, and the Republic of Venice is gone and the Papacy remains. The Catholic Church was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the Temple of Mecca; and she may still exist in undiminished vigor when some traveler from New Zealand in the midst of a vast solitude shall take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul." This is justly esteemed one of the most eloquent passages in our literature, but I submit it is not history.

The Jewish people, church and institutions are still left standing, though the stones of the temple remain no longer one upon the other, though its sacrificial fires are forever extinguished; and though the tribes, whose glory it was, wander with weary feet throughout the earth. And what is the line of Roman Pontiffs compared to that splendid dynasty of the successors of Aaron and Levi? "The twilight of fable," in which the line of Pontiffs began, was but the noonday brightness of the Jewish priesthood. Their institution carries the mind back to the age when the prophet, in rapt mood, stood over Babylon and uttered God's wrath against that grand and wondrous mistress of the Euphratean plains—when the Memphian chivalry still gave precedence to the chariots and horsemen who each morning poured forth from the brazen gates of the abode of Ammon; when Tyre and Sidon were yet building their palaces by the sea, and Carthage, their greatest daughter, was yet unborn. That dynasty of prophetic priests existed even before Clio's pen had learned to record the deeds of men; and when that splendid, entombed civilization once lighted the shores of the Eurythræan Sea, the banks of the Euphrates and the plains of Shinar, with a glory inconceivable, of which there is naught now to tell, except the dumb eloquence of ruined temples and buried cities.—ZEBULON B. VANCE.

CHAPTER X.

THE JEW IN THE PULPIT.

Until within comparatively recent times the Jews of the United States received their clergy from abroad. The first attempt worthy of note to preach in English was made by Rev. Isaac Leeser in Philadelphia on June, 2, 1830. The best way to gauge the merit of Jewish preachers, and learn what American Judaism has to say concerning vital questions, is to present abstracts from sermons preached in the American Jewish pulpit. The selections from the sermons of the following rabbis will give the reader a clear idea of the spirit of modern Judaism, showing conclusively that the fire of the old prophets still burns in the preachers who stand to-day in the synagogues of the new world. We have carefully read scores of sermons preached by rabbis in different parts of our country, and these sermons preached to Jewish congregations and printed for Jewish readers, bear abundant testimony that unselfish,

decided, enthusiastic, devoted men, fill the Jewish pulpits. Our only regret is, that we must for want of space, pass by so many other distinguished preachers. Rabbi Schreiber, in a sermon to his own people, said:

"Unselfish men do we need in the pulpit, who never ask whether truth, half-truth or falsehood, will best advance their interests; who do not cringe before the powerful, who do not cater to every fad of the day and do not change their views with every turn of the tide. Men of decision do we need who, like the old prophets, possess the boldness and courage to teach a living, broad, all-embracing Judaism, based on the principles of service, sacrifice, righteousness, freedom, justice and truth. Men do we need who do not sell their convictions for a mess of pottage, who would rather be right than popular, who lead and are not led and who dare to ignore the applause or the ridicule of ignorant or unprincipled critics. Men do we need who amid the ravages of ambition, the mean aims of egotism and under the burdens of great trials and tribulations spurn the fairest gifts of fortune in the pursuit of duty and the vindication of the cause of humanity. Men do we need who in this age of materialism dare to believe that purity of motive is not a dream of

fancy, but that it is placed within our reach and is the very end of our being. Such men and such men only, will make our pulpit an attractive source of centralization and a power of spiritual elevation. They will contribute toward the spread of Jewish ideas and hasten the Messianic time, when "righteousness will flow like water and justice like a mighty stream."

WHO ARE THE REAL ATHEISTS?

Rev. Dr. Adolph Moses, answers:

"They whose conduct belies their belief in the existence of God, whose life forms a glaring contrast to the idea of God. The belief in a God is not simply the highest and most certain of all truths, it is also the greatest and most potent moral idea. The idea of God implies the idea of divine perfection and absolute goodness. God and goodness are synonymous, interchangeable terms. If we believed that God was not goodness, we might fear Him, but we could not adore Him. A good man would appear to us more worshipful than He. Religion and philosophy agree in holding that morality is the highest manifestation of the infinite in and through the soul of man.

"Whatever we may think of its origin and development, as it is, it doubtless is the most glori-

ous incarnation of the inscrutable power, of the Univeral Self. To believe in God does not mean that we simply allow that He exists, it means that we strive to walk in the luminous footsteps of His holiness, to walk in the ways of His justice, truth and mercy. Every virtuous action is a true act of worship. To curb our passions in obedience to the laws divine engraved upon the tablet of our hearts is the grandest homage paid to the idea of God. To smite and overthrow the vaulting instincts of selfishness in order to serve the common good of all, is the strongest proof that a God of goodness inspires the breast of man. He is an atheist who professes to believe in God but whose deeds put his faith to shame. He who declares that he considers the Ten Commandments a revelation of God and yet violates one and all, he is the real atheist. He who acknowledges that we should recognize no other God beside the Eternal, and yet worships his own poor self as the highest being and places his own interests and pleasures above the highest interests and aims of humanity, he is a real atheist. He who perjures himself, who swears a false oath or utters lies to obtain profit or gain favor, he does practically deny God, he demonstrates that he does not believe in Him, "that

will not let him go unpunished that taketh His name in vain." Whoever fails to honor his father and mother as the representatives of God on earth, whoever, in heartless selfishness, neglects his aged parents and refuses to surround their declining years with blessings and comforts, he is an atheist, though he daily bend his knee in adoration to Him and sound His praises in the midst of the assembly. He that makes himself a slave of Mammon, who in his greed to amass wealth, lets the higher powers of his mind and heart run to waste, verily he is an atheist; he does by his conduct prove that he does not believe man to be a child and image of the Most High, destined to pattern his life upon that of divine perfection. He that defrauds his neighbors in any matter great or small, who uses false weights and false measures, is an atheist, he does not believe in a God that hates deception and injustice. He is an atheist that deprives the toiler of his wages, and takes away from the needy the fruit of his labor. That man is indeed an atheist who robs the substance of his fellow-men by violation of the laws of the land, or by bribing legislatures to enact wicked laws to favor his inquitous schemes.

"Whoever sacrifices duty and conscience to his passions is a rank atheist. The priest at the

altar is an atheist, the teacher of righteousness and faith, whose heart burns with the unholy fire of lust. Though he make many genuflections, and lift his eyes in prayer to heaven, he does deny God in his sinful soul. All those were real atheists who persecuted their fellow men on account of their faith, who tortured and murdered the children of God in the name of God. Torquemada and Arbenas were atheists, in spite of the fact that they scourged their bodies and sang many litanies in honor of their God. That ruler is an atheist and an enemy of God who grinds the faces of the poor and needy, who oppresses men on account of race and religion, who deprives human beings of the right to earn a livelihood, who withholds from them the means of acquiring knowledge and leading the lives of human beings. The Czar of Russia is an atheist, although he is at the head of the National Church; his wicked counsellors deny God, because they rebel against the laws of divine justice. He is an atehist who calls darkness light and evil good, who praises the despot, that drives mothers with their babes out of their homes in midwinter, and causes many infants to die of cold and starvation.

"The irreverent Dr. ——, is an atheist, though Sunday after Sunday he cuts capers in his pul-

pit, and calls himself the servant of God. The God of truth and justice is not in his heart, else he could not call a tyrant a benefactor of his people who causes infinite woe and misery throughout the length and breadth of his land. All those teachers of religion are atheists, the Stoeckers and the Bohlings, who on Sundays preach from their pulpits, 'Love thy enemy as thyself,' but as soon as they step out of their church, preach and practice hatred and malice, spread calumnies and baneful falsehoods, and excite in the breasts of the masses vile and bloodthirsty passions.

"Whoever holds that a man can be religious without trying to be absolutely just, truthful and merciful toward all men, denies and blasphemes God. Whoever treats his fellow-men with contempt, and deems them unworthy of associating with him on account of race or religion, is an atheist, because he practically denies that all men are children of one Heavenly Father, that loves them all and whose majesty resides in them all.

"It is on account of such practical atheism that the earth mourns and is full of desolation. It is on account of such practical atheism that the cries of the depressed and downtrodden are heard. Such atheism is the parent of infinite

woe and misery. Such practical atheism has drenched the earth with the tears and the blood of the innocent. Alas, how many are entirely free from practical atheism? Ministers and laymen, men and women, Gentiles and Israelites, one way or another deny God in their conduct. Oh, let us not glory in the religious doctrines we hold, let us not boast of the principles of faith which we profess. By our fruits alone let us prove that we believe in an all-just, all-wise, and all-merciful God. Let us gird ourselves with strength and strive to establish the kingdom of God, the kingdom of righteousness and love on earth. Let us endeavor to make our lives symbols of the perfection of God."

THE WEAKNESSES OF BIBLE HEROES.

Rabbi Edward N. Calisch, defends the Bible heroes thus:

"The heroes of the Bible were heroes in moral conflict. Yet we find that they all had their weaknesses. Noah, though called a just and righteous man, and one who walked with God (Genesis ii. 9), was guilty of sodden-witted drunkenness. Abraham, the patriarch and founder of our faith, the man of perfect obedience, of generous and unquestioning hospitality, of justice, mercy and philanthropy, was

twice guilty of cowardice and the accomplice of heinous crime. The deception and the strategies of Jacob cannot be glossed over. Moses, Aaron, and Miriam, all suffered the wrath of God because of their disobedience. The weakness of the mighty Samson made him the plaything of Delilah. Saul felt, even in his lifetime, the results of his errors. David is, perhaps, the best illustration of the truth which we teach. He was a man who sunk to the lowest depths and rose to the highest heights. The whole gamut of human weakness and human strength was run by him. He played on every key in the great organ of the human heart, from the lowest bass of passion to the highest and shrillest note of spiritual frenzy. He fell, fell often and deeply, but each time he rose again. Though Solomon walked in all the ways of wisdom and laid down many a noble precept of life, yet was not himself free from sin.

"To those who oppose, these sins and weaknesses of the Bible heroes have been made the object of much scorn, ridicule, and contumelious attack. They will pick out the flaws and weaknesses of each one, and, dwelling upon it and it alone, cry out, 'Are these the men you hold up as models? A Noah, guilty of drunkenness; an Abraham, of cowardly desertion; a Jacob, of

falsehood; a David, of murder; a Solomon of a hundred vices?"

"But to the one who reads rightly these weaknesses of the Bible heroes are their strength. The Bible above all things, is for human guidance, human help and assistance. Its lessons are the lessons of human life, and its heroes, therefore, are human. The presence of the faults and the follies of its great men is doubly creditable to the writers of the Scriptures. It shows the absolute fidelity and accuracy with which they chronicled events. Naught was set down in malice, naught glossed over, naught extenuated. When a sin was committed it was not hidden or condoned. Often its punishment was given by its side. Noah is rebuked by the conduct of his sons. Jacob feels the humiliation of his acts, when, twenty years later, he meets Esau again. Miriam was struck with leprosy; the great lawgiver and leader was not permitted to cross the Jordan. The intrepid Nathan stood before the monarch who had sinned, and flung the reproach into his face.

"By these very things does the Bible press home to us the lesson of our human and our Godlike being. These men were heroes and leaders. They sinned, yes, and by the very

reason that they rose superior to their sins are they strong. The true strength lies not in never having fallen, but in rising after one has given way. 'Though a righteous man fall seven times, yet will he rise again.' Had the heroes of the Bible been flawless, stainless, immaculate, perfect, they would not appeal to us as they do. That they were weak, we know them to be our brothers, fighting the same battles of lust, passion, temptation and allurement; that they conquered their weaknesses and rose to the sublime heights of moral truth, ay, to the very summit and acme of spiritual life and conception, teaches us that we too have these God-like possibilities within us; we too can and will climb the Moriah of obedience, the Sinai of a steadfast loyalty, the Nebo of sublime resignation, and by our moral strength defeat and destroy the weaknesses of our moral garment.

"For this reason, too, let us be wary in stern judgment. The human being is compassed by too many limitations to be perfect. Perfection is only of God. Indefectibility can only be of that omniscient One whose power permeates the worlds, whose mercy is as fathomless as His wisdom. Striving to be, if to an infinitesimal degree, like Him, in purity of thought and deed, let us, like Him, also remember the weak-

ness of man, and be generous in thought, kindly in speech, slow in condemnation, but swift to approve where approval may be had. As the best tempered metal is flexible, so the true story of human endeavor is not that of rigid and inflexible indefectibility, but in the recuperative power of the soul that saves and raises us, though we have fallen seven times.

"This, personally; communally let us take home the same lesson of modesty of bearing and absence of assumption, for we have need of it. We have fallen into the habit of considering ourselves, the Jews, as almost morally unassailable. We deem our history the most glorious, our mission the most sublime, our faith supreme among the annals of men. Of ourselves we have a hardly less exalted opinion. And when some time-server, some seeker after our suffrages, or our patronage, or our influence, or charities, come to us, and often by our own invitation, and pours the honey of fulsome flattery before us, tells us 'the Iraelites are among the best and most highly respected of our citizens; you never meet a Jewish beggar, and you never see a Jewish drunkard, or convict, or burglar,' then we gulp that honey down and pat ourselves on our vain and foolish backs, and tell ourselves we are not only the chosen people,

but we are the perfect people, we are the salt of every community, flawless, stainless and sinless.

"There can be no greater weakness than that which denies all weakness. With the first part, the abstract, I will agree; our history, our mission, and our faith are sublime and supreme. But Judaism and the Jews, while they should be in perfect unanimity, are often widely diverse. The faith is better than its followers. It is folly for us to consider ourselves flawless. We know our weaknesses. We cannot hide them by, ostrich-like, hiding our heads in the sand heaps of self-interested flattery. 'There is no man who may not sin,' and no people, for a people is but a number of men. We know our faults and sins as a people, our cruel coldness to our faith, our heartless indifference to its needs; our deafness to its calls, our shamefacedness in acknowledgment of it, our avoidance of its duties and obligations; our selfish, cruelly selfish, disregard of all that crosses our convenience or our pleasures.

"There is greater crime in knowing and continuing these faults than in the faults themselves. You have fallen. Raise yourselves up. The heroes of the Bible have shown the pathway. Be ye heroes, not in never having fallen,

but fallen, in raising yourselves up; for the righteous man is not he who has never fallen, but he who has risen up, though fallen seven times."

RELIGION'S CALL.

Rabbi Samuel Schulmann thus sets forth his view of life:

"Our life is and remains a failure, until we have learned to go out of self, humbly obeying, lovingly, helping, joyously clinging to God, who is to be for us the very essence and perfection of what is true, good and right. The good way is to do justice, love mercy and walk in humility with God. Paraphrased, it means avoid what is wrong, unjust, impure. Do to others what is helpful, lifting and encouraging, and with all be ready in humility without any claim for thyself even to offer thyself entirely to God.

"Religion always has been and is to-day this call to man as man. To observe the facts of life, to study its tendencies, and find the way which brings rest to the lacerated heart, the troubled conscience, the aspiring soul. It is not merely creed, although man, being intellectual, must necessarily make one. It is not merely good deeds, although this is the noblest fruitage, and most solid proof of the genuineness. It is not ceremonial and symbolical, although

these are helps. Religion, daughter of heaven, organic to man, has created them all. It is that which out of the depths of man's being calls to him saying: 'Stand on the ways and study your life; seek the right way, and walk in it and you will find rest.' Who, in reviewing his life, does not find the need of faith, of a principle higher than that which he is wont to use in his thoughtless daily experience? The happy need religion to save them from hard indifference and pride; the virtuous need it to protect them from self-righteousness, the cause of moral corruption; the sinner surely needs it as an inspiration, a promise of help to rise from his degradation. Those aspiring to a higher life obtain renewed conviction from its message; the suffering and heart-broken obtain peace and rest. So, friends, let us seek our God while he is to be found. Let us call upon him when he is near. May the new year bring to all life, prosperity and happiness. But as we pray, 'Remember us to life, King desirous of life, for Thy sake, O God of life," let us be filled with the truth that this prayer brings not to us the needful help, unless it is supplemented by that simple petition of the divine singer: 'O make me understand, that I may live.' Let us learn that to truly live we must forget self. Let us ask

the ancient ways, find the way that is good, the way that turns us from indolent, thoughtless, self-indulgence, from impure thoughts and vicious deeds, from cruel and heartless want of sympathy, from futile pride and narrow egotism. Let us walk the way of God, and find rest and bliss, peace and happiness."

A DEFINITION OF JUDAISM.

Rabbi L. S. Moses, defines Judaism thus:

"Every religion is judged by its code of ethics. Israel need not fear to stand this test, for if sifted to its very root, Judaism is by its very nature an ethical movement. It sprang into existence in opposition to the immoral practices of the religions around it. The very first call to Abraham and the promise that he shall be a blessing, is based on the assurance that he will teach the way of God to his children and to his household, to do justice and righteousness. What are then the requirements of true religion? asks the Psalmist: 'Who shall ascend the hill of the Lord, who shall stand in His holy place? He who has clean hands and a pure heart.' Or listen to the Prophets' creed, 'Wherewith shall I come before the Lord? bow myself before the Most High? He has told thee, O man, what is good, and what God requires of thee; to do

justly, to love virtue, to walk humbly with thy God.' Study the history of Israel. The stages of his growth are the milestones of his moral development; intertwined and interwoven with his political life is the growth of his ethical ideas. Even his ceremonial laws and precepts were but symbolical of moral obligation. The morality of Judaism has often been contrasted with that of Christianity and declared to be on a lower level, and resting on selfish motives. If there be traces in the Old Testament and Talmudic teachings of a doctrine that makes reward the incentive of a moral act, the whole life of Israel is a refutation of this charge. For a whole nation, during hundreds of years, to pursue a path of duty in the face of almost insurmountable difficulties, to bear the persecution of the world and suffer unparalleled martyrdom, does not betray a selfish nature swayed by mercenary motives. The love of God and the love of virtue did not bring to the Jew the compensation craved and promised. For, let it be remembered that the rewards mentioned in the Old Testament have reference to this life on earth only, to temporal happiness and well-being, to the permanence of national life; there is no allusion to celestial rewards, to heavenly banquets, enlivened by angelic music. Yet in

the face of facts, what were the rewards of the Jew for his faithfulness and his virtue? If he did not crave heaven, he certainly did not win the earth; the joys and pleasures of the world were not his share. Nor is the charge of inadequate morality true even if judged by the current of his literature. The present generation of high-minded Christians would declare it a misstatement of facts were their morality to be judged by the standard of the New Testament only, or by the practices of the mediæval church. They claim progress, not only in thought, but also in morals. Does not the same law hold good for us? Has Israel not progressed ethically as well as intellectually since the last two thousand years? The Talmud, that oft-maligned book, is full of passages breathing the most unselfish morality: 'Be not like hired servants that work for reward. Be rather like slaves that serve their master without thought of compensation.' And another rabbi said, 'The reward of a good deed is another good deed, and one virtue brings another in its wake; and the punishment of sin is sin.' Is this not a higher standard of virtue than the leering glance toward a crown in heaven? To do good because God commanded it is a nobler incentive than to do God's command in order to save one's

soul. Whether the soul of man is immortal or not is a matter of theological speculation and faith; with the Jew it never enters as a motive of morality. As God is merciful and kind to His creatures out of His infinite love and compassion for them, so must man fulfill the moral behest out of his deep love for God—for God's sake and not for his own sake—neither here nor hereafter—shall man love virtue and practice it. This theory of ethics has been fully exemplified in the life of Israel. His morality has not been closed up in a book and read as devotional literature on the Sabbath Day while the week days testify to a different system; but his whole life was permeated by the feeling of moral obligation, to do the will of his Heavenly Father. That will is a righteous, just and holy one, which demands not of a man anything that is unreasonable, unjust, or unholy."

INTELLECTUAL PRIDE.

Smartness is peculiarly an American weakness, and has been the death of some people. Rabbi Leon Harrison speaking of our insane self-reliance, this turning our back on the past because we know more than our fathers, said:

"When Disraeli was contesting a parliamentary election he spoke at a turbulent public meeting

as an independent candidate to the voters. They were dissatisfied with his independent principles and the cry arose, 'What is your platform? Where do you stand, sir?' 'On my head,' was the quick reply. His platform was his head. He took his stand upon his brains. And this generation as a whole is trying to stand on its head; to plant itself upon imperfect information, to substitute thinking for feeling, and facts for faith. There is a world of difference between being headstrong and being hearty."

THE DIVINE PURPOSE OF THE SYNAGOGUE

is thus set forth by Dr. Bernard Drachman:

"The humble tabernacle in the wilderness was the inception, the first modest beginning of an institution which was destined to become the central feature, the chief distinguishing characteristic of Judaism and the daughter religions descended from it—the institution of public services in edifices especially devoted and dedicated to the worship of the Most High.

This naturally turns our mind to a consideration of the whole subject. We ask, prompted by an involuntary impulse, 'What is the need of these pompous edifices? Is the worship of God only conceivable within buildings of stone and brick, and clothed in the arguments of human ceremonialism?'

"The question thus put must be answered in the negative. Scripture itself points to nature as better adopted to impress us with an overpowering sense of Divine Omnipotence and to fill our being with deep religious emotions than houses built by mortal hands, and were they never so magnificent and imposing in the beauty of their architecture and the wealth of their appointments. 'The heavens declare the glory of God, and the work of His hands telleth the firmament.'

"In the freedom of nature, where the primeval forest trees rear their massive trunks and the myriad leaves tremble in the winds; where old ocean spreads its vast, sheer, illimitable expanse, or where the tremendous mountains with their cloud-clad summits reduce by comparison the puny works of man into insignificance, there indeed, may we worship in reverential awe the Omnipotent Author of Nature and repeat with rapture born of conviction the joyful strain of the seraphic choir, 'Holy, holy, holy, is the Lord of Hosts, the whole earth is full of His glory.'

Such worship, however, while most true and real, does not suffice for the religious need of man. It may fill him with a profound conviction of the power of the Deity and of His infi-

nite wisdom in thus wonderfully ordering and governing the material universe, but there must stop. It cannot teach him his duties toward the Supreme Being, it cannot enlighten him concerning his place among his fellow-men, either as a member of the religious or political community. In regard to all these matters the forests and the mountains are dumb and the sea returns no response even to the most ardent and urgent pleadings, but continues to dash its waves against the rocky barriers of the cliffs with unvarying, dull and unintelligible murmur.

"Here is where the benefit and usefulness of the synagogue, of the house of God, is most unquestionable and unmistakble.

"The synagogue speaks to its attendants in clear tones and distinct accents; it tells them why they are Jews through its beautiful symbols and usages, so rich in religious significance; in the teachings of its minister and the supplication and prayers which he addresses to the Divine Father; it keeps constantly awake and alive in the breasts of its visitors a realizing sense of their duties as moral men and women and as faithful Israelites and servants of God.

"The synagogue is, therefore, the fountain head of morality and faith; it is the source from which flow numberless influences for good unto

those within the reach of its activity which tend to purify and ennoble their lives, to consecrate their hands and hearts to the doing of whatever is righteous and good, and to elevate their minds by turning them from worldly things to the contemplation of the sublime ideal afforded by the Perfect One before whom we bow in humble worship and homage.

"The symbols of the sanctuary beautifully suggest its purposes. Our sages say that on three things the welfare of the world depends—the law, the service of God and the doing of kindness to others. The ark of the testimony is a symbol of the first, the altar of the second, and the heart offering which was given by the free will of the heart is a symbol of the third of these three requisites. The cherubim convey a similar symbolic meaning. Their wings were uplifted to indicate that the human soul should endeavor to commune with the Father in heaven; they stood by the ark of the testimony to denote that all religion must be grounded on the divine law, and their faces looked toward each other to show that men must meet each other in mutual affection, esteem, and kindness.

"We cannot surrender the synagogue, its lessons are too valuable, its inspiration too potent and salutary. For us Jews it has an additional

value, for it is to us a spiritual home, a world different from that by which we are surrounded.

"In the synagogue we behold again our glorious antiquity, we sing the songs of Zion, we pray in the sacred tongue of Zion, we meet in spiritual communion the prophets, the lawgiver the rabbins, the great and holy men of all ages —we listen again to their voices and are instructed by their words of wisdom.

"Oh, long may the synagogue stand to draw Israel nearer to its God! Never may the summons cease to be heard, 'Open ye the gates and let enter the holy nation which keepeth the faith.'—Amen."

The Attitude of Modern Judaism Toward Christianity.

Why not strive through the coming ages to live in fraternal concord and harmonious unison with all the nations of the globe? Not theory but practice, deed not creed, should be the watchword of modern races stamped with blazing characters of rational equity and useful brotherhood.—RABBI ALEXANDER KOHUT.

Truth unites and appeases; error begets antagonism and fanaticism. It seems, therefore, the best method to unite the human family in harmony, peace and good will is to construct a rational and humane system of theology, as free from error as possible, clearly defined and appealing directly to the reason and conscience of all normal men.—RABBI ISAAC M. WISE.

CHAPTER XI.

THE ATTITUDE OF MODERN JUDAISM TOWARD CHRISTIANITY.

Rabbi Gustav Gottheil, whose record of twenty-five years in New York City is one of broad philanthropy, profound scholarship and earnest devotion to the cause of religion, is a splendid exponent of the attitude of modern Judaism toward Christ.

In a series of lectures which Dr. Gottheil delivered on the theme "Jesus and the Jews," he stood manfully for the view that, as a people, the Jews never did reject Jesus. He pointed to the fact that, as in the days of Jesus, the Jews were already widely scattered, and the means of communication were slow and difficult, only a small minority of the race within the boundaries of Judea were cognizant of the mission, the teachings, the doings or even the existence of Jesus. The great majority were in complete ignorance of his life and the manner of his death, and therefore could not be held accountable for the tragedy of Calvary.

The New Testament, Dr. Gottheil pointed out, records in many places that in Judea itself wherever He went Jesus was followed by crowds, who listened eagerly to His doctrines. He was admitted into the synagogues, though His teachings were subversive of the prevailing religion and the existing social system, and when He drove the money changers from the temple itself it is not recorded that any one rose in opposition. He bitterly assailed the Pharisees, and yet when He predicted the ruin of the temple and nation, and some would have stoned Him, the scribes and Pharisees gathered around to protect him.

The Gospels seem to Dr. Gottheil to show that the Jews rejected Jesus only "as God or part of the deity." "As a moral instructor they listened to Him with respect," said Dr. Gottheil. "As the Messiah they neither accepted nor rejected Him, waiting for the proofs of His claim, for they had been taught to expect an earthly 'King of the Jews.' Jesus was loved and respected, and when He entered Jerusalem He had a royal reception, and some cried 'Hosannah to the son of David!' so that the whole city was stirred by the tumult. The scribes, who were the guardians of the public peace, were appalled by His revolutionary and

communistic doctrines and feared the vengeance of Rome. The few priests who opposed Him did so, as they thought, in the interests of peace."

In a recent sermon on "Reconciliation," Dr. Gottheil selected for his text: "Have we not all one father? Hath not one God created us all?"

"Those who gave any attention to the character of the topics that I chose for these lectures," said the preacher, "must have noticed that they all tended in one direction namely, to advocate a better understanding and a more friendly disposition between the various creeds and churches. I recall some of those who believe that the churches should also disarm. But then follows the question, 'After disarmament, what?'

"Judaism and Christianity originally were of one faith. They are children of the same household, and their division has been of no advantage to either side. They have still more things in common than causes for division. Have we not all one father? Do not all worship the same God? We Israelites call ourselves monotheists, and would not the Christian hotly resent the imputation that he is a polytheist? Then there is the Bible, and I must confess that the majority of Christians are far more zealous

in maintaining the high authority of this ancient book than are we Jews. True, the church has added another book to it like a superstructure. But what would that be without its foundation of the Old Testament? You cannot shake that without endangering the safety of the whole building.

"Are we not monotheists? Do we not believe in one God? Certainly; and our Christian friends would justly resent it were we to call them polytheists. Then, here is our Bible, the sacredness of which, I am candid enough to say, is better maintained by the Christians. That church added the New Testament. By whom was it written? Every page by Jewish hands—the most vital part by Paul, a Hebrew of the Hebrews, a rabbi of the strictest stripe, than whom, after his conversion, there never was a prouder Israelite. This Old Testament of ours is the foundation stone of all Christianity. Although a superstructure has been added, does that invalidate the foundation?

"This is the time for great combinations in mercantile affairs. I do not possess much capacity for financial affairs, and I never have been sorry for it. But the children of this world are wise in their generation. Why should not we whose field of action lies in a special sphere

take a point from them and make our own business enterprises less expensive and more effective by putting our heads and hands together and working so much more effectively for the relief of the suffering and the saving of those who are ready to perish?

"One other point that seems to plead for unity is that of the broadening of our views. Each church has its strong and weak sides. Some people seem to attach the greatest importance to the life in the other world to which the present is only a stepping stone, while others are sure that they can create a paradise here on earth, and try to do so. Some wrap themselves up in endless formalities and rituals, as our own people did for many centuries, and our orthodox folk are still doing. Others would throw off all forms and so spiritualize and moralize their religious faith that they justify the remark recently made by a young student in our Hebrew Union College that the ultra-radicals would reduce Judaism to an ethical culture society with God as an honorary member.

"Well, we are all entitled to our opinions. But would it not be of great advantage if we came nearer to each other and tried by 'rubbing against each other' to smooth off the sharp cor-

ners of our systems? People travel thousands of miles and cross oceans merely to learn the habits and accomplishments of other nations. But in the spiritual continent we are satisfied and even make boast of being totally ignorant of the homes of our next-door neighbors.

"Is my plea timely? I unhesitatingly say yes. At the period when we still remember the congress of religions in Chicago, when we hear of a congress of liberal religions held only recently at Omaha, and when there is a prospect that before this summer is over there will be a congress of all churches in our State, here in our city, I think I may claim that I am acting on the Biblical principle. 'A word in season, oh, how good it is!' "

THE NEW TESTAMENT IN THE LIGHT OF JUDAISM.

Rev. Dr. K. Kohler recently delivered a lecture on "The New Testament in the light of Judaism" before the Philadelphia council of Jewish women. In taking the New Testament as his subject, Dr. Kohler said that he proposed to offer some aids toward finding the true historical setting from a Jewish point of view for that great personality which has divided human history into two halves. We quote from the report of his lecture as printed in *The Jewish Exponent:*

"There was a time when you and I were taught not even to mention the name of Jesus the Christ in order not to transgress the law, which says: 'Ye shall not mention the name of other gods, neither shall it be heard upon your mouth.' Nor need we wonder at that. It was little short of idolatry which a paganized church made herself guilty of in her worship of Jesus and His mother. Christianity has advanced since toward the light of Jewish monotheism. It is Jesus as a man, as an ideal of humanity, that is now held up for adoration and emulation by Christian theology, in spite of the Trinitarian dogma. Both art and literature portray Him no longer as a God, but as a wondrously gifted teacher and healer of men, who appeals to our human sympathy. Nay, more. His Apollo face gave way to the historically more correct type of the Jew. He is recognized as one of Israel's great sons, whatever the restriction in the flesh may amount to. Should we, then, as Jews, not also gladly and proudly own Him as one of our noblest of men and accord to Him the proper position in our own history? The difficulty is how to obtain a correct view of His life and character, and discern the real facts amidst all the legends surrounding His career from the cradle to the grave."

Dr. Kohler went on to say that neither Renan nor any of the German or English critics succeeded in presenting a true picture of the Galilean preacher. Of the attitude taken by Jewish historians, he said:

"Geiger treats Him like David Strauss, as a sort of myth, while reducing Him to a mere shadow of Hillel, the liberal-minded Pharisee. Graetz sees in the whole movement only the outcome of the Essene school, and so the whole New Testament literature is brushed aside with a shrug. Only the figure of Paul stands out in bold relief as the actual builder of the church of Christian opposition to the Jewish law. Besides these, a few popular writers like old Dr. Philippson of Magdeburg, and Dr. Wise of Cincinnati, have endeavored to show that the criminal proceedings which ended in the crucifixion of Jesus cannot possibly have been carried on before a Jewish court in the manner recorded in the Gospels, and that, consequently, the Jews are reported in a false light. A critical work, doing full justice to the character of Jesus as a worker among the Jews and presenting His sayings and doings or whatever is attributed to Him in the full daylight of history, has not been attempted as yet."

"As the clouds reveal rather than hide the

dawn," continued Dr. Kohler, "so do the myths that gather around a popular hero disclose rather than obscure the charm and power of his personality. He continues:

"Those beautiful and strange tales about the things that happened around the Lake of Galilee show that there was some spiritual daybreak in that dark corner of Judea of which official Judaism had not taken sufficient cognizance, that a movement was inaugurated then which did not receive its impulse or its sanction from the regular authorities or schools. It matters not whether we accord to Jesus the claim and title of Messiah or Christ or not, whether the people and authorities of Judea did or not, or whether He Himself assumed it at any moment of His life, or, as the older sources indicate, He received the same only after His death. Christianity forms the high-water mark of the Messianic movement in a spiritual sense, exactly as the Barkochba war, under the Emperor Hartian, was its highest and last political explosion. It is, therefore, one of the most interesting historical and psychological studies of Judaism to follow this movement through all its phases from the moment the cry of the coming—'the kingdom of heaven'—was heard on the shores of the Jordan among the humble Baptists until

the fishermen of Galilee carried the good tidings or good spell (gospel) as the watchword of a new faith triumphantly out into the wide world."

Dr. Kohler went on to say that all records point to John the Baptist as the originator of this movement of repentance and purification, and that Jesus was among those who received baptism at his hands. But between the attitudes of the people toward these two teachers, there yawns a gulf "which no ordinary reasoning of either Jew or Gentile could easily bridge over." The New Testament writings, we are told, are so many pleas and learned arguments to convince both Jews and Gentiles that Jesus is the Messiah. Modern Bible criticism establishes that the four gospels were written in the form in which we possess them between the time of the restoration of the temple in the year 70 and the Hadrianic war, 120 Christian era. To Dr. Kohler these gospels are not merely treatises pleading for Jesus Christ, but polemical writings intended to win the favor of Rome by fixing the blame of the Crucifixion upon the hated Jew. This he finds true of the Pauline gospel in particular:

"It is the product of Christianized Philonic philosophy. Jesus therein speaks and acts no

longer as an ordinary man, but as the Word of God become flesh. He is no longer to be compared with Moses, who brought down the bread from heaven and water out of the rock, but He is Himself the heavenly Manna, the Bread and the Water of life, like the Torah. He only is the good Shepherd, for He is the Door and the Life of the flock. The whole book is a beautiful Christian Midrash, a commentary on the Gospel story, but full of venomous hatred of the Jews. These are represented as *the* enemies of Jesus, ever eager to kill Him, and at the same time so stupid as not to know what rebirth or regeneration, what resurrection or pre-existence is. Those very ideas which Christianity derived from Judaism remain unintelligible to the stubborn Jews. In fact, the entire contest of Jesus with the priesthood and the scribes is here transferred to the Jews as a race. . . . . .

"It is preposterous to imagine that the Jews, praying day after day in their synagogues for the coming of the kingdom of heaven and the delivery from the yoke of Rome, should have hated and persecuted Jesus, who, of all the preachers of good tidings, was the most tender-hearted and meekest. Impossible that the crowds should have cried out: 'Crucify Him!' when two days before they had greeted Him with:

'Hosannah to the son of David!' Still more impossible that the bloodthirsty Roman Pontius Pilate should have all of a sudden become scrupulous and lenient toward Jesus, and, while His hangmen, the soldiers, mocked and smote and treated Him in the most brutal manner, he should have washed His hands, in Jewish fashion, to protest His own innocence in the condemnation and crucifixion! Later on, in Christian writings, Pontius Pilate appears as a veritable saint and the Jews as fiends. It is high time for us Jews to take up the study of the New Testament in order to remonstrate against this forgery, this Dreyfus case of eighteen hundred years ago, and refute the incriminating charge implied in the word: 'Let His blood be on us and our children!' by which the poison and Jew hatred is being instilled in the heart of all generations."

According to Dr. Kohler, the priestly Sadducees, not the people and their Phariseean leaders, persecuted Jesus and delivered Him to death, because of His open attack upon priestly misrule. All the anti-Jewish utterances he finds to be the work of the Pauline school:

"Paul had a great providential mission to fulfill. We must not deny him this, though we cannot follow him in his quaint logic nor in his

bewildering metaphysics or mysticism. His letters are the manifestation of a strong mind and firm spirit akin to Pope Hildebrand, Luther, and Calvin. What a few heretics before him attempted, and failed, he achieved on a grand scale—he broke down the barriers of the law to let the heathen world enter the kingdom of the Messiah. He gave Christianity a new meaning, a new direction. He created a new church. He stands at the parting of the ways. He is no longer a Jew, though he called himself a Hebrew of the Hebrews and one of the Pharisees. Quite different is the life work of Jesus. Every word uttered by Him has the ring of Jewish sentiment and betrays the originality of a religious genius. . . . . .

"There are hundreds of sentences in the Talmud or Mishnah similar to those in the New Testament, only they lack the charm and beauty the classical language of Greece has lent to the latter. Nevertheless, we cannot close our eyes to the one great fact that this man Jesus must have made a wonderful impression on His hearers by the thousand and one sweet and beautiful things He said, no matter by whom they were uttered before or after, or else He could not have been made author of these a generation or two after He lived. . . . . .

"Time does not permit me to show in what respect and why Jesus deviated from John the Baptist and the rest of the Essenes. Suffice it to say that His greatness belonged to no school. He was a man of the people. The Essene ideal of love and brotherly kindness took a new form in Him. He felt that divine power of pity which cares not for the pollution of sinners, if only the tears can be wiped out by tears of penitence. He had, unlike any other teacher or prophet, a message, a gospel of heavenly redemption for the despised, the illiterate, the forsaken, and they crowned Him with the diadem of the Messiah.

"His wondrous powers of healing also show Him to have been a disciple of the Essenes. The holy spirit which played so prominent a rôle in the life of the Essenes works also miracles through Him, carries Him through the air, and opens the prison door for His disciples."

THE JEWISH SUNDAY-SABBATH.

One of the few questions which divide the Jewish church in this country to-day is that relating to the observance of one day in seven as a day of rest and worship. On this point the views held by different classes and leaders of the Jewish people differ widely. The reform

Jews are in favor of observing Sunday instead of Saturday, thus conforming, as they say, to the established custom of the vast majority of the people in civilized lands. The orthodox Jews vigorously oppose such a measure of conformity as contrary both to the spirit and the doctrine of the founders of their faith. The discussion of this subject has been given special attention recently by reason of the observance of the twenty-fifth anniversary in Chicago of the institution of Sunday observance in the Sinai congregations in that city.

The chief points in favor of the change from Saturday to Sunday were presented in an address made by Rabbi Joseph Krauskopf in Philadelphia and printed in full in *The Reform Advocate*. (Jewish, Chicago). Speaking of the leaders of the movement Dr. Krauskopf said:

"They saw that the Jewish Sabbath-day of the Orient did not fit into the different conditions of the Christianized Occident. They recognized that the different conditions created by the hundreds of millions of Christian people could not be altered to suit the preference of the handful of Jews, and that the attempt of forcing it could only result disastrously for the Sabbath and the Jew. And so they determined to exchange the no longer suitable Oriental frame of

the beautiful Sabbath for the Occidental frame, and thus retain within its new setting the glory and beauty of the old Jewish Sabbath. They determined to preserve all its essentials, all of its spirit of holiness and rest and delight, as enjoind in Scriptures, only shifting it from the day once best suited for the observance in the Orient, the Saturday, to the only day now possible for its rightful observance and perpetuation in the Occident, the Sunday."

Reviewing the arguments of the opponents of the movement Dr. Krauskopf declares that the custom of observing Saturday as a holy day was heathen in its origin and was so observed long before the law was given on Sinai. The change proposed is therefore "simply substituting one Sabbath-day of heathen origin for another of the same origin." For this reason Dr. Krauskopf contends that the change is not "a concession to Christianity." But on this point Dr. Krauskopf proceeds to say further:

"And even if we had made a concession, I for one will not hesitate to take from it what is true and good and serviceable, and proudly and publicly acknowledge my indebtedness. Has not Christianity taken from us what is true and good and serviceable in its creed? Is not its God our God? Is not the head of its church a

son of our race? Is not its very Sunday rest our Sabbath, and shall we refuse to accept what is our own, because it is celebrated on a day originally sacred to the sun, and not on the day originally sacred to the moon or Saturn, or because the heathen dogma of a *God-resurrection* and not of a *God-resting* has been attached to that day?

"'What!' interpose our antagonists, 'celebrate our Sabbath on the day chosen by Constantine the Great and by the Council of Nice as a mark of separation of the Christian Church from the hated and despised Jewish Church!' This opposition, too, is largely based on erroneous grounds. It was not they, the enemies of the Jews, who chose the Sunday. It was Paul, the Jew, who embraced it, almost three centuries earlier—in his give-and-take policy—in order that he might find readier access for his new teachings, which, for the most part, were Jewish."

And as for the argument that the Sunday-Sabbath will end the distinction of the Jews as a separate church and people, it is replied:

"And why should we be distinguishable, and chiefly by a Saturday-Sabbath whose present mode of observance by us contributes far more to our shame than to our distinction? And is

Judaism dependent for its distinction and perpetuation on the outward form? And what of our oft-professed duty to enlighten the non-Jew concerning the true religion? What of our much-proclaimed mission of uniting the whole human family into a common brotherhood under the common fatherhood of God? Shall we expect the non-Jew to flock to our deserted shrines on Saturday, whither Jews will not or cannot flock on that day? Shall we expect non-Jews to make the sacrifices on that day which the Jew himself will not or cannot make. When are we to do our preaching and teaching to the non-Jew, if on Saturday he cannot attend, and if on Sunday, when he is free to attend, we keep the doors of our shrines locked? Those of us who have opened wide the doors of our shrines on Sunday, and have extended a hearty welcome to all who cared to come and listen, have abundantly realized that Judaism has never had a missionary like the Sunday-Sabbath, that it has attracted thousands of non-Jews to our services and sermons, and has made friends and supporters and champions of those who, before that, had been swayed by prejudices against Jews, and by animosities against Judaism."

Among the papers strongly opposed to the innovation is *The Jewish Exponent* (Philadelphia).

It declares that the Sunday-Sabbath, so far as observed, has not been a success, that it has not increased the attendance at religious services, and that it has failed to promote that unity and harmony between Jews and non-Jews which it was claimed it would do. It proceeds from this to say:

"If a Sunday-Sabbath for Jews is impossible, there remains but the alternative of observance of the Jewish Sabbath, as of yore, the symbol of our covenant with God, the bond of our union with Israel throughout the world, the hallowing and consecrating power throughout our past history, the source and means of our survival to the present day. We have no word of scorn for 'women-proxies.' We say to the women in Israel, Go on in the sacred work of Sabbath preservation. Sanctify your homes, that therein, at least, the Sabbath spirit may abide, and that all those who dwell therein may feel its consecrating power throughout their entire lives. Let every effort at Sabbath observance be encouraged. We have no scorn for those who would sanctify even a portion of the day. To an even greater extent is this day becoming of less and less importance in legal and financial circles, in wholesale business and manufacturing industries. In the summer, to a very

large extent, and throughout the rest of the year in many pursuits, it has become a half-holiday. Were the Jews unitedly to abstain from labor its importance would be still further reduced. The sacrifice involved might then be easily made and the Jew would present an appearance before the world that would inspire even the veriest antisemite with admiration. 'How shall we enlighten the non-Jew concerning the true religion?' is asked. We answer, not by abandoning, but by conforming to our faith; not by words, but by deeds, testifying to our devotion to our religion."

Another paper of the same faith that argues against the change is *The American Hebrew* (New York). Referring to certain statements made by Dr. Krauskopf in his address it says:

"Does Dr. Krauskopf mean to tell us in all seriousness that the new movement has endowed Sunday with all the glory and beauty of the old Jewish Sabbath? Let him mark the full meaning of this. Does he himself, or does a single member of his congregation surround the first day of the week with that spirit of sanctity that marks it off from the working days, that is becoming to the Sabbath? When you speak of the Sunday service as a means of reaching the people who will not or cannot attend service on the

Sabbath, in order to bring to them the lessons of religion, that is one thing; but when a rabbi utters a statement like the foregoing, we see him, in our mind's eye, making it with the tongue within the cheek.

"Nay, nay, brother, talk not such utter nonsense; you humbug by it no one so much as you do yourself. Of course, in one way the Sunday-Sabbatarians set a good example to many of us who are stupid enough to stick to the old-fashioned day of rest; they do not shop on Sunday nor do they market on their new Sabbath, nor do they go to matinees, to the Stock Exchange, or to the ball match—but that is not quite their fault."

The Talmud.

Where are now the great and famous monarchies (Egypt, Assyria, Babylon, Syro-Macedonia, and Rome) which in their turn subdued and oppressed the people of God? Are they not vanished as a dream, and not only their power, but their very names lost in the earth? Nay, not only nations have been punished for their cruelties to the Jews, but divine vengeance hath pursued even single persons who have been their persecutors and oppressors. Besides many individual Jewish oppressors who came to an untimely end may be named, Antiochus Epiphanes and Herod, who, after having become intolerable to themselves and their attendants, died in great agony; Nebuchadnezzar, who was stricken with insanity; Flaccus, governor of Egypt, who was banished and murdered, and Caligula, who was also murdered in the flower of his age, after a wicked short reign. And if such hath been the fatal end of the enemies and oppressors of the Jews, let it serve as a warning to all those who, at any time or upon any occasion, are for raising a clamor and persecution against them.—Bishop Newton, "Dissertations on the Prophecies."

Because in the world at large there is so little to remind us of Judaism and so much to remind us of Christianity, therefore must we make our homes Jewish homes, full of the associations of our faith, reviving the old sentiments, so that the grand old traditions will take deep root in youthful hearts, not easily to be torn up in secular conflict with the world. See that your children understand the vital tenets of their faith, that they are thoroughly familiar with their own history, so that they comprehend the meaning, the importance, the privilege of their separation, and then, instead of chafing against it, they will welcome it. Our hope lies in those who will succeed us, who will take the torch from our hand, who will inherit the mission we have but indifferently considered. This is the age of freedom; this is the land of freedom. Are we Jews ready for it? Are we brave enough to walk alone? Can we trust ourselves? Or must we go back to the confining boundaries of an isolated nationality, to the galling disabilities of the Ghetto, to the cramping legislation of the Shulchan Aruch? We have survived persecution; can we survive emancipation?—Dr. M. H. Harris.

CHAPTER XII.

THE TALMUD.

Dr. Emanuel Deutsch, in that great lecture delivered at the Midland Institute, Birmingham, England, December 7, 1868, explained that the Talmud* is the work which embodies the civil and canonical law of the Jewish people; that it consists of the *Mishnah*, or text, and the commentary, or *Gemara;* that its contents have reference not merely to religion, but also to philosophy, medicine, history, jurisprudence, and the various branches of practical duty; that it is, in fact, a law, civil and criminal, national and international, human and divine, forming a kind of supplement to the Pentateuch—a supplement such as it took one thousand years of a nation's life to produce; and that it is not merely a dull treatise, but it appeals to the imagination and the feelings, and to all that is

* Talmud ("Study," from *lamad*, to learn). Rabbi E. B. M. Browne tells the story that after his lecture at a Western University, one of his hearers came to him and said: "I came to hear 'The Talmud,' in order to know what kind of mud it is," confessing his utter ignorance as to the very name.

noblest and purest; that between the rugged bowlders of the law which bestrew the path of the Talmud, there grow the blue flowers of romance and poetry, in the most Catholic and Eastern sense. Parable, tale, gnome, saga—its elements are taken from heaven and earth; but chiefly and most lovingly from the human heart and from the Scripture, for every verse and every word in this latter became, as it were, a golden nail upon which it hung its gorgeous tapestries. But it would be a great mistake to suppose that the poet's cunning had been at work in the Talmud. It was only his heart. The chief feature and charm of its contents lay in their utter naïvete. Taken up, as appeared, at random, and told in their simple, inartistic, unconscious form, they touched the soul. But nothing could be much more distressing than to attempt to take them out of their antique garb and press them into some kind of modern fashionable dress; or worse still, to systematize and methodize them. It would be as well to attempt to systematize the songs of the bird in the wood, or a mother's parting blessing. He had, however, to endeavor to reproduce a portion of the contents of the Talmud, in their own vague sequence and phraseolgy; and he should confine himself to smaller productions, as par-

bles, apophthegms, allegories, and the like minute things, which were most characteristic, and required little explanation.

The fundamental law of all human and social economy in the Talmud was the utter and absolute equality of man. It was pointed out that man was created alone—not more than one at different times, lest one should say to another, "I am of the better or earlier stock." And it failed not to mention that man was created on the last day, and that even the gnat was of more ancient lineage than man. In a discussion which arose among the doctors as to which was the most important passage in the whole Bible, one pointed to the verse, "And thou shalt love thy neighbor as thyself." The other contradicted him and pointed to the words, "And these are the generations of man"—not black, not white, not great, not small—but man.

Or, again, they pointed out the words, "And these are the ordinances by which men shall live"—not the priest, or the Levite—but men. The law given on Mount Sinai, the masters said, though emphatically addressed to one people, belong to all humanity. It was not given in any king's land, not in any city, or inhabited spot, lest the other nations might say, "We know nothing of it." It was given on God's

own highway, in the desert—not in the darkness and stillness of night, but in plain day, amid thunder and lightning. And why was it given on Sinai? Because it is the lowliest and the meekest of the mountains—to show that God's spirit rests only upon them that are meek and lowly in their hearts. The Talmud taught that religion was not a thing of creed or dogma or faith merely, but of active goodness. Scripture said: "Ye shall walk in the words of the Lord."

"But the Lord is a consuming fire—how can man walk in His way?"

"By being," they answered, "as He is—merciful, loving, long-suffering."

Mark how on the first page of the Pentateuch God clothed the naked—Adam; and on the last He buries the dead—Moses. He heals the sick, frees the captive, does good to His enemies, and He is merciful both to the living and to the dead.

In close connection with this stood the relationship of men to their neighbors—chiefly to those beyond the pale of creed or nationality. The Talmud distinctly and strongly set its face against proselytism, pronouncing it to be even dangerous to the commonwealth. There was no occasion, it said, for conversion to Juda-

ism, as long as a man fulfilled the seven fundamental laws. Every man who did so was regarded as a believer to all intents and purposes. It even went so far as to call every righteous man an Israelite. Distinct injunctions were laid down with regard to proselytes. They were to be discouraged and warned off, and told that the miseries, privations, and persecutions which they wished to take upon themselves were unnecessary, inasmuch as all men were God's children, and might inherit the hereafter; but if they persisted, they were to be received, and were ever afterward treated tenderly. They illustrated this by a beautiful parable of a deer coming from the forest among a flock of sheep, and being driven off at night and the gate shut against it, but being after many trials at length received and treated with more tenderness than any of the sheep. Next stood reverence both for age and youth. They pointed out that not merely the tables of the law which Moses brought down the second time from Sinai, but also those which he broke in his rage, were carefully placed in God's tabernacle, though useless. Reverence old age. But all their most transcendental love was lavished on children. All the verses of Scripture that spoke of flowers and gardens were applied to

children and schools. "Do not touch mine anointed ones, and do my prophets no harm." "Mine anointed ones" were school children, and "my prophets" their teachers.

The highest and most exalted title which they bestowed in their most poetical flights upon God himself was that of "Pedagogue of man." There were droughts and the most pious men prayed and wept for rain, but none came. An insignificant-looking person at length prayed to Him who caused the wind to blow and the rain to fall, and instantly the heavens covered themselves with clouds, and the rain fell. "Who are you," they cried, "whose prayers alone have prevailed?" And he answered: "I am a teacher of little children." When God intended to give the law to the people he asked them whom they would offer as their guarantees that they would keep it holy, and they said Abraham. God said: "Abraham has sinned—Isaac, Jacob, Moses himself—they have all sinned; I cannot accept them." Then they said: "May our children be our witnesses and our guarantees." And God accepted them; even as it is written "From the mouths of the wee babes has He founded His empire." Indeed the relationship of man to God they could not express more pregnantly than by the most familiar

words which occurred from one end of the Talmud to the other, "Our Father in Heaven."

Another simile was that of bride and bridegroom. There was once a man who betrothed himself to a beautiful maiden, and then went away and the maiden waited and waited and he came not. Friends and rivals mocked her, and said, "he will never come." She went into her room, and took out the letters in which he had promised to be ever faithful. Weeping, she read them and was comforted. In time he returned, and inquiring how she had kept her faith so long, she showed him his letters. Israel in misery, in captivity, was mocked by the nations for her hopes of redemption; but Israel went in to her schools and synagogues and took out the letters, and was comforted. God would in time redeem her, and say: "How could you alone among all the mocking nations be faithful?" Then Israel would point to the law and answer: "Had I not your promise here?"

Next to women, angels were the most frequent bearers of some of the sublimest and most ideal notions in the Talmud. "Underneath the wings of the seraphim," said the Talmud, "are stretched the arms of the divine mercy, ever ready to receive sinners." Every word that emanated from God was transformed

into an angel, and every good deed of man became a guardian angel to him. On Friday night, when the Jew left the synagogue, a good angel and a bad angel accompanied him. If, on entering the house, he found the table spread, the lamp lighted, and his wife and children in festive garments, ready to bless the holy day of rest, the good angel said: "May the next Sabbath and all following ones be like unto this; Peace unto this dwelling—peace!" and the bad angel, against his will, was compelled to say "Amen." If, on the contrary, everything was in confusion, the bad angel rejoiced, and said: "May all your Sabbaths and week days be like this," while the good angel wept and said "Amen." According to the Talmud, when God was about to create man, great clamoring arose among the heavenly host. Some said: "Create, O God, a being who shall praise Thee on earth, even as we sing Thy glory in heaven." Others said: "O God, create no more! Man will destroy the glorious harmony which Thou hast set on earth, as in heaven." Ot a sudden, God turned to the contesting host of heaven, and deep silence fell upon them all. Then before the throne of glory there appeared bending the knee the Angel of Mercy, and he prayed, "O, Father, create man. He will be

Thine own noble image on earth. I will fill his heart with heavenly pity and sympathy toward all creatures; they will praise Thee through him." And there appeared the Angel of Peace, and wept: "O, God, man will disturb Thine own peace. Blood will flow; he will invent war, confusion, horror. Thy place will be no longer in the midst of all Thy earthly works." The Angel of Justice cried: "You will judge him, God! He shall be subject to my law, and peace shall again find a dwelling-place on earth." The Angel of Truth said: "Father of Truth, cease! With men you create the lie." Out of the deep silence then was heard the divine word: "You shall go with him—you, mine own Seal, truth; but you shall also remain a denizen of heaven—between heaven and earth you shall float, an everlasting link between both."

The question was asked in the Talmud, why children were born with their hands clinched, and men die with their hands wide open; and the answer was that on entering the world, man desired to grasp everything, but when he was leaving it all slipped away. Even as a fox, which saw a fine vineyard, and lusted after its grapes, but was too fat to get in through the only opening there was, until he had fasted three days. He then got in; but having fed,

he could not get out, until he had fasted three days more. "Poor and naked man enters the world; poor and naked does he leave." To woman the Talmud ascribed all the blessings of the household. From her emanated everything noble, wise, and true. It had not words enough to impress man with the absolute necessity of getting married. Not only was he said to be bereaved of peace, joy, comfort, and faith without a wife, but he was not even called a man. "Who is best taught?" it asked; and the answer is: "He who has learned first from his mother."

Alexander the Great was repeatedly spoken of in the Talmud. In his travels in the East, one day he wandered to the gate of Paradise, and knocked. The guardian angel asked: "Who is there?"

"Alexander."

"Who is Alexander

"Alexander, you know—the Alexander—Alexander the Great—conqueror of the world."

"We know him not—he cannot enter here. This is the Lord's gate; only the righteous enter here." Alexander begged something to show he had been there, and a small portion of a skull was given him. He took it away, and showed it contemptuously to his wise men, who brought a pair of scales and placing the bone in

one, Alexander put some of his silver and gold against it in the other; but the silver and gold "Kicked the beam." More and more silver and gold were put into the scale and at last all his crown jewels and diadems were in, but they all flew upwards like feathers before the weight of the bone. Then one of the wise men took a grain of dust from the ground and placing it on the bone, the scale went up. The bone was that which surrounded the eye—and nothing will ever satisfy the eye, until grains of dust and ashes are placed upon it, down in the grave.

In his travels Alexander came to Ethiopia, and a cause was decided in his presence by the king of that country. A man who had recently purchased land found a treasure upon it, which was claimed by the seller of the land. The king reconciled the rival claims by suggesting that the son of one of the men should marry the daughter of the other, and that the treasure be given as the dowry. Alexander was moody, and the King of Ethiopia asked: "Are you dissatisfied with my judgment?"

"Well," Alexander said, "I am not dissatisfied, I only know we should have judged differently in our country."

"How?"

"We should, of course, have taken the treas-

ure at once into the king's exchequer, and both those men would have been beheaded on the spot." The King of Ethiopia said:

"Allow me to ask a question. Does the sun ever shine in your country?"

"Of course."

"And does it ever rain?"

"Certainly."

"Have you any cattle?"

"Yes."

"Then that is the reason why the sun shines, and the rain rains—it can't be for you."

The lecturer concluded by remarking that what he had been able to bring before the audience proved, as it were, but a drop in a vast ocean of the Talmud—that strange, wild, weird ocean, with its leviathans, and its wrecks of golden argosies, and with its forlorn bells that send up their dreamy sounds ever and anon, while the fisherman bends upon his oar, and starts and listens, and perchance the tears may come into his eyes.

GEMS FROM THE TALMUD.

The following specimens from the oft-maligned Talmud were all literally translated by Emanuel Deutsch, from the Talmud itself:

"Be thou the cursed, not he who curses. Be

of them that are persecuted, not of them that persecute. Look at Scripture; there is not a single bird more persecuted than the dove, yet God has chosen her to be offered up on his altar. The bull is hunted by the lion, the sheep by the wolf, the goat by the tiger. And God said: 'Bring me a sacrifice, not from them that persecute but from them that are persecuted.' We read (Ex. xvii. 11) that while in the contest with Amalek, Moses lifted up his arms, Israel prevailed. Did Moses' hands make war or break war? But this is to tell you that as long as Israel are looking upward and humbling their hearts before their Father which is in heaven, they prevail; if not, they fall. In the same way you find (Num. xxi. 9), 'And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.' Dost think that a serpent killeth or giveth life? But as long as Israel are looking upward to their Father which is in heaven they will live; if not, they will die. 'Has God pleasure in the meat and blood of sacrifices?' asks the prophet. No; He has not so much ordained as permitted them. It is for yourselves he says, not for me that you offer. Like a king, who sees his son carousing daily with all man-

ner of evil companions. 'You shall henceforth eat and drink entirely at your will at my own table,' he says.

"They offered sacrifices to demons and devils, for they love sacrificing, and could not do without it. And the Lord said: 'Bring your offerings to Me, you shall then at least offer to the true God. Scripture ordains that the Hebrew slave who 'loves' his bondage, shall have his ear pierced against the doorpost. Why? because it is that ear which heard on Sinai, 'They are My servants, not servant's servants.' And this man voluntary throws away his precious freedom—'Pierce his ear! He who sacrifices a whole offering shall be rewarded for a whole offering, he who offers a burnt-offering, shall have the reward of a burnt-offering, but he who offers humility unto God and man, shall be rewarded with a reward as if he had offered all the sacrifices in the world.' The child loves its mother more than its father. It fears its father more than its mother. See how the Scriptures make the father precede the mother in the injunction. 'Thou shalt love thy father and mother,' and the mother, when it says, 'Honor thy father and mother!'

"Bless God for the good as well as the evil. When you hear of a death say: 'Blessed

is the righteous judge.' Even when the gates of heaven are shut to prayer, they are open to those of tears. Prayer is Israel's only weapon, a weapon inherited from its fathers, a weapon tried in a thousand battles. When the righteous dies, it is the earth that loses. The lost jewel will always be a jewel, but the possessor who has lost it—well may he weep. Life is a passing shadow, says the Scripture. Is it the shadow of a tower, of a tree? A shadow that prevails for awhile? No, it is the shadow of a bird in its flight—away flies the bird and there is neither bird nor shadow. Repent one day before thy death. There was a king who bade all his servants to a great repast, but did not indicate the hour; some went home and put on their best garments and stood at the door of the palace; others said there is ample time, the king will let us know beforehand. But the king summoned them of a sudden; and those that came in their best garments were well received, but the foolish ones, who came in their slovenliness, were turned away in disgrace. Repent to-day, lest to-morrow ye might be summoned. The aim and end of all wisdom are repentance and good works. Even the most righteous shall not attain to so high a place in heaven as the truly repentant. The

reward of good works is like dates; sweet and ripening late. The dying benediction of a sage to his disciples was: 'I pray for you that the fear of heaven may be as strong upon you as the fear of man. You avoid sin before the face of the latter; avoid it before the face of the All-seeing.' 'If your God hates idolatry, why does he not destroy it?' a heathen asked. And they answered him: Behold, they worship the sun, the moon, the stars; would you have him destroy this beautiful world for the sake of the foolish? If your God is a 'friend of the poor,' asked another, why does he not support them? Their case, a sage answered, is left in our hands, that we may thereby acquire merits and forgiveness of sin. But what a merit it is! the other replied; suppose I am angry with one of my slaves, and forbid him food and drink, and some one goes and gives it him furtively, shall I be much pleased! Not so, the other replied. Suppose you are wroth with your only son and imprison him without food, and some good man has pity on the child, and saves him from the pangs of hunger, would you be so very angry with the man? And we, if we are called servants of God, are also called his children. He who has more learning than good works is like a tree with many branches and few roots, which

the first wind throws on its face; while he whose works are greater than his knowledge is like a tree with many roots and fewer branches, but which all the winds of heaven cannot uproot.

"Love your wife like yourself, honor her more than yourself. Whosoever lives unmarried lives without joy, without comfort, without blessing. Descend a step in choosing a wife. If thy wife is small, bend down to her and whisper into her ear. He who forsakes the love of his youth, God's altar weeps for him. He who sees his wife die before him has, as it were, been present at the destruction of the sanctuary itself—around him the world grows dark. It is women alone through whom God's blessings are vouchsafed to a house. She teaches the children, speeds the husband to the place of worship and instruction, welcomes him when he returns, keeps the house godly and pure, and God's blessings rest upon all these things. He who marries for money, his children shall be a curse to him. The house that does not open to the poor shall open to a physician. The birds in the air even despise the miser. He who gives charity in secret is greater than Moses himself. Honor the sons of the poor, it is they who bring science into

splendor. Let the honor of thy neighbor be to thee like thine own. Rather be thrown into a fiery furnace than bring any one to public shame. Hospitality is the most important part of divine worship. There are three crowns: of the law, the priesthood, the kingship; but the crown of a good name is greater than them all. Iron breaks the stone, fire melts iron, water extinguishes fire, the clouds drink up the water, a storm drives away the clouds, man withstands the storm, fear unmans man, wine dispels fear, sleep drives away wine, and death sweeps all away—even sleep. But Solomon the wise says: 'Charity saves from death.' How can you escape sin? Think of three things: whence thou comest, whither thou goest, and to whom thou wilt have to account for all thy deeds; even to the King of Kings, the All Holy, praised be He. Four shall not enter Paradise: the scoffer, the liar, the hypocrite, and the slanderer. To slander is to murder. The cock and the owl both await the daylight. The light says the cock, brings delight to me, but what are you waiting for? When the thief has no opportunity for stealing, he considers himself an honest man. If thy friends agree in calling thee an ass, go and get a halter around thee. Thy friend has a friend, and thy friend's friend has

a friend: be discreet. The dog sticks to you on account of the crumbs in thy pocket. The camel wanted to have horns, and they took away his ears. The soldiers fight, and the kings are the heroes. The thief invokes God while he breaks into the house. The woman of sixty will run after music like one of six. After the thief runs the theft; after the beggar poverty. While thy foot is shod, smash the thorn. When the ox is down, many are the butchers. Descend a step in choosing a wife, mount a step in choosing a friend. If there is anything bad about you, say it yourself. Luck makes rich, luck makes wise. Beat the gods, and the priests will tremble. Were it not for the existence of passions, no one would build a house, marry a wife, beget children, or do any work. The sun will go down all by himself, without your assistance. Fools are no proof. No man is to be made responsible for words which he utters in his grief. One eats, another says grace. He who is ashamed will not easily commit sin. There is a great difference be tween him who is ashamed before his own self and him who is only ashamed before others. It is a good sign in man to be capable of being ashamed. One contrition in man's heart is better than many flagellations. If our ancestors

were like angels, we are like men; if our ancestors were like men, we are like asses. Do not live near a pious fool. If you wish to hang yourself, choose a big tree. Rather eat onions and sit in the shadow, and do not eat geese and poultry if it makes thy heart uneasy within thee. A small stater (coin) in a large jar makes a big noise. A myrtle, even in a desert, remains a myrtle. When the pitcher falls upon the stone, woe unto the pitcher; when the stone falls upon the pitcher, woe unto the pitcher; whatever befalls, woe unto the pitcher. Even if the bull have his head deep in the trough, hasten upon the roof, and drag the ladder after you. Get your living by skinning carcases in the street if you cannot otherwise, and do not say, I am a priest, I am a great man; this work would not befit my dignity. Youth is a garland of roses, age is a crown of thorns. Use a noble vase even for one day—let it break to-morrow. The last thief is hanged first. Teach thy tongue to say, I do not know. The heart of our first ancestors was as large as the gate of the temple, that of the later ones like that of the next large one; ours is like the eye of a needle. Drink not, and you will not sin. Not what you say about yourself, but what others say. Not the place honors the man, but the man the

place. The cat and rat make peace over a carcass. A dog away from his native kennel dares not bark for seven years. He who walks daily over his estates finds a little coin each time. He who humiliates himself will be lifted up; he who raises himself up will be humiliated. Whosoever runs after greatness, greatness runs way from him; he who runs away from greatness, greatness follows him. He who curbs his wrath, his sins will be forgiven. Whosoever does not persecute them that persecute him, whosoever takes an offense in silence, he who does good because of love, he who is cheerful under his suffering—they are the friends of God, and of them the Scripture says, 'And they shall shine forth as does the sun at noonday.' Pride is like idolatry. Commit a sin twice, and you will think it perfectly allowable. When the end of a man is come everybody lords it over him. While our love was strong, we lay on the edge of a sword; now it is no longer strong, a sixty-yard-wide bed is too narrow for us. A Galilean said: 'When the shepherd is angry with his flock he appoints to it a blind-wether.' The day is short and the work is great; but the laborers are idle, though the reward be great, and the master of the work presses. It is not incumbent upon thee to complete the work: but

thou must not therefore cease from it. If thou hast worked much, great shall be thy reward: for the master who employed thee is faithful in his payment. But know that the true reward is not of this world."

Prejudice Against the Jew.

Jews claim to be measured by the standard of other communities. They do not covet undue commendation; but they emphatically protest against depreciation. They do not desire to be thought better than they actually are. Jews are but human creatures, and, therefore, like other human creatures, they are of necessity subject to the infirmities, frailties and errors common to humanity. They desire to be spoken of as they are, that nothing in their character and conduct shall be extenuated, nor aught set down to them in malice. Having endured from the wickedness and injustice of mankind more than eighteen centuries of suffering; having, more particularly in the barbarous Middle Ages, been subjected to every conceivable phase of wrong and misery; to oppressive and restrictive laws; to usurious imposts from royal and noble robbers; to the exceptional disadvantage of being forced for many ages to pursue, in order to sustain life, many avocations calculated to degrade and depress the human character, it should strike all men of an impartial and unfettered judgment, who reflect seriously on the subject and take into unprejudiced consideration the tremendous post-biblical history of the Jewish nation, as bordering almost on the miraculous, that modern Jews should have emerged from so terrible a state of racial adversity and degradation with so bright and promising an aspect as they actually present. None but a divinely protected people could have done so! It is an unanswerable demonstration to persistent traducers of the Jewish people that they are an indestructible race, and destined, moreover, to develop in the undefined future, the yet unrealized glorious designs of the Eternal.

To crush, much less to extirpate, the Jews, a people whom God graciously selected from all other nations as "His peculiar treasure"—sinful though they have been—has repeatedly been proved by the experience of more than eighteen centuries to be impossible!—CHARLES KENSINGTON SALAMAN.

CHAPTER XIII.

PREJUDICE AGAINST THE JEW.

THE Jew has given to the world the knowledge of the only true and living God. He has given Moses, who in the twelve United States of Israel gave to the world the first Republic, and whose laws after thirty-three hundred years still form the basis of the civilized world's jurisprudence. Our Bible, both the Old and New Testaments, were written by Jews. What would the world have been without the Bible? The countries which are indisputably the foremost and most enlightened among the nations are Bible nations. Where the Bible prevails intelligence rules. In every country where the Bible does not rule you find man in a semi-barbarous condition. The most highly civilized and most intelligent people, the most just and reasonable laws, are to be found only in those countries where the Jewish Bible rules. Where there is no Bible there is no liberty. To it we owe more for our liberty and civilization than to

any other source or power. Ours is the only flag that has in reality written upon it: "Liberty, Fraternity, Equality," and this great Republic was founded by Bible believers. This book of the Jews, translated 1604-11, spread through England and inspired the revolt against Charles I. in 1642. Its "To your tents, O, Israel," quickened the Puritans into action, and its inspiration caused them to ride into battle singing its psalms. It was the Bible which lifted the people of Europe up to a civilized condition and made nations of them. All the beneficent changes in the world have occurred under the dominion of the Bible. The Reformation, one of the sublimest uprisings in the whole history of the human race, which developed the human mind, promoted civilization, liberalized men, destroyed in a measure superstition, revolutionized religious belief and changed the forms of governments, was the outgrowth of the study of the Bible, the philosophical writings and the teachings of the Spanish, Italian and Sicilian universities whose teachers were Jews or pupils of the Jews, the Arabs.

Liberty finds her only place of abode in Bible countries. It thrives upon the Bible. Its sustenance is the Bible. Liberty worships at its august shrine and bows with imperial grandeur before its majestic throne. Mark what even

Theodore Parker, as truthfully as strangely from his view-point, says on this subject: "The literature of Greece, which goes up like incense from that land of temples and heroic deeds, has not half the influence of this book from a nation alike despised in ancient and modern times. It is read in all the tens of thousands of pulpits of our land. In all the temples of Christendom is its voice lifted up week by week. The sun never sets on its gleaming pages. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the world and colors the talk of the street. The bark of the merchant cannot sail the sea without it; no ship of war goes to conflict but the Bible is there. It enters men's closets, mingles in all the griefs and cheerfulness of life. The affianced maiden prays God in Scripture for help in her new duties; men are married by Scripture. The Bible attends them in their sickness and when the fever of the world is on them. The aching head finds a softer pillow when the Bible lies underneath. The mariner escaping from shipwreck clutches this first of his treasures, and keeps it sacred to God. It goes with the peddler in his crowded pack; cheers him at eventide when he sits down dusty and fatigued; brightens the freshness of

his morning face. It blesses us when we are born, gives names to half Christendom, rejoices with us, has sympathy for our mourning, tempers our grief to finer issues. It is the better part of our sermons. It lifts man above himself; our best of uttered prayers are in its storied speech, wherewith our fathers and our patriarchs prayed. The timid man about awaking from this dream of life looks through the glass of Scripture and his eye grows bright; he does not fear to stand alone, to tread the way unknown and distant, to take the death-angel by the hand, and bid farewell to wife and babes and home. Men rest on this their dearest hopes. It tells them of God and of His blessed Son—of earthly duties and of heavenly rest."

Thank God for the Bible! Thank God for the Jews who carried the Bible to us!

JESUS A JEW.

In the language of Rabbi Joseph Krauskopf, "Jesus, who is worshipped by one-half of the civilized world as the saviour of mankind, as the Prince of Peace, who came on earth to end all strife and discord, to eradicate all wrong from the hearts of men, and to plant in its stead universal peace and eternal good will—this Jesus, who commands such veneration the

whole world over, who came on earth with so noble a mission, whose natal day is celebrated even after the lapse of eighteen centuries with so much joyousness, the breathing of whose very name casts a spell of holiness over the human heart, and the story of whose life is an inspiration to the despairing, a light to the erring, a comfort to the sorrowing, a rest to the heavy-laden—this Jesus was: A Jew."

DID THE JEWS CRUCIFY CHRIST?

The Irishman who whipped the Jew, when asked why he did so, replied: "That man is a Jew."

"Well, what of that?"

"The Jews," replied the Irishman, "killed Christ."

"Yes, but that was more than eighteen hundred years ago."

"Well, never mind," said the Irishman, "I only heard of it to-day." A similar intellectual narrowness is the average mark of our boasted culture. The unhappy actors in that scene were both Jews and Gentiles. In the light of orthodox Christian teaching the Jews had no option in the matter. The shadow of doom was upon them from the beginning of days and the growing sense of this truth ought, among fair-minded

Christians, who believe so, make Jewish blame for the crucifixion a dead issue.

The rulers who were Romans, and not the leaders of the Jews, were responsible for the crucifixion of Christ, but in any case how could it be the act of the entire nation? The Jews were then as now scattered throughout the known world. It is related that when Sir Moses Montefiore was taunted by a political opponent with the memory of Calvary and described him as one who sprang from the murderers who crucified the world's Redeemer, the next morning the Jewish philanthropist, whom Christendom has learned to honor, called upon his assailant, and showed him the record of his ancestors which had been kept for two thousand years, and which showed that their home had been in Spain for two hundred years before Jesus of Nazareth was born!

The common people heard Christ gladly. The multitude writhing beneath the Roman yoke desired to take him by force and make him king, and when at last through the treachery of his own disciple he was arrested by the Romans at midnight, and after a hurried and illegal* trial, during which the mob was per-

* The trial of Jesus, as described in the Gospel, is wholly illegal from the standpoint of Jewish procedure in criminal law. It was illegal because held in the house of Caiaphas, the high-

suaded to cry for his blood, by nine o'clock the next morning he was crucified upon a Roman cross. The three thousand who believed in a single day on Pentecost, and the great multitude of priests who were obedient to the faith were Jews. All the apostles were Jews. The Temple and the synagogues were the first preaching places. Christianity was planted in Europe and Asia by Jews. In the language of Benjamin

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priest. All trials could be held only in the regular courtroom in the precincts of the Temple, called "Lischath Hagazzith." The trial was held at night. No trial, according to Jewish law, could be held at night. In the Gospel account, there is no record of the inspiring and beautiful charge to witness in a criminal case, as prescribed in the Mishna, or code-book, to remind them of the awful solemnity of such an occasion as testifying against a man's life.

"The care taken of human life was extreme indeed. The judges of capital offences had to fast all day, nor was the sentence executed on the day of the verdict, but it was once more subjected to scrutiny of the Sanhedrin the next day."

There is no record in the Gospel account of the trial of Jesus of any "care taken of human life"—for all was hastily done or it would not have been done in the night. Nor did the judges fast. Worse breach still of Jewish law and practice, the sentence was executed on the same day, for Friday began at sunset on Thursday, just as Sabbath began on Friday evening. And the sentence was not subjected to scrutiny by the Sanhedrin a second time. Indeed, it is impossible that it was subjected to the Sanhedrin at all, for how could all the members have been assembled in the night?

No Jew was ever executed on the eve of a Festival. Jesus was executed by the Romans on the eve of Passover.

Crucifixion is an illegal method of death penalty according to Jewish law. It was the Roman method of punishment. Jewish law recognizes four methods of capital punishment. Crucifixion is not one. —H. PEREIRA MENDES.

Disraeli: "It is, no doubt, to be deplored that seven millions of the Jewish race should persist in believing only a part of their religion; but this is largely owing to the nature of the persecution they received. When the great mass of the Jews, scattered throughout the world, first ever heard of Christianity, it appeared to be a Gentile religion, accompanied by idolatrous practices. And afterward, when Romans and Spaniards were converted to Christianity, all that the Jews in those nations knew of Christianity was, that it was a religion of fire and sword, and that one of its first duties was to avenge some mysterious and inexplicable crime which had been committed years ago by some unheard-of ancestors of theirs in an unknown land. These people had never heard of Christ. What they had heard from their savage companions, and the Italian priesthood which acted on them, was that there was good tidings for all the world except Israel; and that Israel, for the commission of a great crime of which they had never heard, and could not comprehend, was to be plundered, massacred, hewn to pieces, and burned alive in the name of Christ, and for the sake of Christianity. Is it, therefore, wonderful that a great portion of the Jewish race should not believe in the most important por-

tion of the Jewish religion?" But suppose Jews did help Christ's death, is it fair to lay the deed of a few of his ancestors against the Jew and his descendants down to the sixtieth generation? Would the Jews have put Jesus Christ to death had they believed Him to be the Messiah? Hear Paul: "Which none of the princes of the world knew; for, had they known it they would not have crucified the Lord of glory."

Listen to Jesus on the cross: "Father, forgive them (the Romans and Jews alike), for they know not what they do." Is it not time that we forgive and forget what Christ forgave eighteen hundred years ago? The Jew rejects Christ, but believes in the Messiah. Who shall say now that his faith, like Abraham's, shall not be "accounted unto him for righteousness?"

Can we wonder when we read how the bloodthirsty fanatics and tyrants of so-called Christendom, who had never learned the doctrine that Jesus taught, scattered and slaughtered, hunted and hated, banished and robbed the Jews, can we wonder that the latter refused to embrace a religion the representatives of which instigated and committed the crimes and barbarities which stain the pages of history. To quote Benjamin Disraeli again:

"Perhaps, in this enlightened age, as his mind expands, and he takes a comprehensive view of this period of progress, the pupil of Moses may ask himself whether all the princes of the house of David have done so much for the Jews as the prince who was crucified on Calvary. Had it not been for Him, the Jews would have been comparatively unknown, or known only as a high Oriental caste which had lost its country. Has not he made their history the most famous history in the world? Has not he hung up their laws in every temple? Has not he avenged the victims of Titus and conquered the Cæsars? What successes did they anticipate from their Messiah? The wildest dreams of their rabbins have been far exceeded. Has not Jesus conquered Europe and changed its name into Christendom? All countries that refuse the cross wither, while the whole of the new world is devoted to the Semitic principle and its most glorious offspring, the Jewish faith; and the time will come when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece, and wondering how so small a place could have achieved such great deeds, will still find music in the songs of Zion, and still seek solace in the parables of Galilee."

THE LONGEVITY OF THE JEWS.

Next to the Quakers* the Jews are the longest-lived people on the globe. Reliable statistics justify the conclusion of the learned French physician, Dr. M. Levy, that while the average term of life among the Gentiles is twenty-six years, among the Jews it is thirty-seven. Neuf-

* While the average length of human life in all countries is about twenty-eight years, and one-fourth of all who die do not reach the age of seven, one-half dying before they reach the age of seventeen; yet the average life of the Friends living in Great Britain, in 1860, was *fifty-nine years.* A few years since, the dram-sellers of Great Britain, indignant at their failure to obtain life insurance at ordinary rates, organized a company of their own, and insured themselves; but such was the enormous death-rate among their membership that the concern was soon forced into bankruptcy. On the other hand, in the Society of Friends, who, in the simplicity of their ordinary life may be supposed to conform more closely to Christian precepts than most religious bodies, insurance companies exist whose tables show that the average lifetime, or "expectation of life" at birth is, in the case of a male Friend, 45.34 years, the mean average of the general public being 40.86 years. In the case of females, the difference was less, that of the Friends being 45.72 and that of the general public 42 16. But the average age of Friends proves to be higher than this, it having varied in recent years from slightly over fifty-one years to fifty-eight years. A summary and analysis of the ages of deceased members, extending for more than thirty years, shows that out of 940 deaths there were 163 persons under the age of thirty at death; 224 deaths between the ages of thirty and sixty; 517 who died between the ages of sixty and ninety; and 39 who died at the age of ninety or above, five being reputed centenarians.

Such facts seem to indicate that however the racial energy of the Israelites tends to prolong life, results equally marked can be reached in people of other lineage, by observance of the principles contained in the Gospel, through successive generations.—H. L. HASTINGS.

ville's investigations in Frankfurt showed the same result. The life insurance companies who have made the collation of statistics a profession as the basis of commercial computation will tell you that the life of the average Jew is more than forty per cent. more valuable that that of any other people, except the Quakers.

In 1348, when the black death was raging throughout Europe, the Jews were exempt from the plague, and were accused of poisoning the wells of Christians, and under inhuman tortures the Jews were forced to confess themselves guilty of the crime charged against them, and then were burned alive by the thousands. Why are the Jews so much less subject to consumption, cholera, croup, typhus, and scrofula? Is it not on account of their obedience to the divine law? The Gentile eats the pork forbidden the Jews, and finds himself saturated with humors, infested with tapeworms, permeated with wriggling trichinæ.* So long as it is sometimes necessary to kill a dozen hogs before a pair of sound lungs can be found, it does not seem strange that consumption is so prevalent among the eaters of swine. Under

*From June, 1891, to January, 1892, of the 544,625 hogs examined at the great packing centers under the U. S. inspection law, nearly two per cent. were affected with trichinæ.

Jewish usages the lungs of beasts slaughtered for food are carefully examined by the *shochet* or killer, and if the slightest evidences of lung disease are observed, the lungs are placed in a vessel of water, and if bubbles arise, indicating the slightest defect in the lungs which allow the air to escape into the water, the carcass is condemned as diseased and unclean, and turned over to the Gentiles. In a report made to the Jewish authorities, and quoted by Dr. R. K. Picard, the following figures occurred: Oxen slain, 12,473; kosher, or fit to be eaten, 7,649; calves slain, 2,146; kosher, 1,569; sheep slain, 23,022; kosher, 14,580. In plain English, nearly one-half of the animals killed are rejected as unfit for human food.

The Paris *Temps*, in a critique of an article written by Henry Behrend for the *Nineteenth Century*, advocates the adoption of the Talmudic prescriptions as to food, particularly as to meat, which through its proneness to become tuberculous, becomes the cause possibly of more diseases than all other agencies combined. The *Temps*, after a discussion of the facts presented by Mr. Behrend, says:

"All these facts are evidently of a nature to call the attention of hygienists to the Talmudic dietary regulations, and there is no reason why

the Jewish methods of slaughtering, indorsed, as they are, by the experience of so many centuries and now by the authority of contemporaneous science, should not become regulations of general observance. We have surely borrowed already from the Israelitish civilization more than one custom, less profitable and less justified."*

THE JEWS A LAW-ABIDING PEOPLE.

The prison hardly knows of the existence of the Jew. Governor Vance, of North Carolina, when pardoning the only Hebrew in the North Carolina penitentiary, who was serving a ten years' sentence for manslaughter, indorsed on

* That Jewish longevity is helped by the care taken in the preparation of food is certain. It should be stated here that in slaughtering according to the Jewish method, the death of the animal is made practically painless by the extraordinary precautions prescribed, and any infringement of any one renders the whole carcass unfit for food, or Trefa, according to Jewish law. The maximum amount of blood is withdrawn by the method of cutting the neck and arteries. That blood is vigorously forbidden. No blood disease of the animal can therefore be communicated to an observant Jew. When the meat is retailed, no sooner does it reach the house than it is thoroughly soaked. Coagulated blood is thus removed. It is kept in salt for at least half an hour. The salt or chloride of sodium, is an excellent germicide and effectually kills any germ which may have chanced to lodge on the meat in its passage from the slaughter-house to the retailer and from him to the consumer. It is then carefully washed, and only then is declared ready for cooking. Jews are prone to nervous disorders due to their high nervous organizations and mental activity.

the document these words: "I take pleasure in saying that I sign the pardon in part as recognition of the good and law-abiding character of our Jewish citizens, this being the first serious case brought to my notice on the part of that people."

Judge Briggs, of Philadelphia, in sentencing a Jew to prison for burglary said: "You are the first Israelite I have ever seen convicted of crime." No Jew was convicted of murder in the United States, during the first century of the Nation's existence. In a speech delivered at a Hebrew fair in Boston, General B. F. Butler said: "For forty years, save one, I have been conversant with the criminal courts of Massachusetts and many other States, and I have never yet had a Hebrew client as a criminal. But, you may say, that was because the Hebrews did not choose you for their lawyer. But this is not the true answer; for I never yet saw a veritable Israelite in the prisoner's box, for crime, in my life. And, thinking of this matter as I was coming here, I met a learned judge in one of the highest courts of the commonwealth, of more than forty years' experience at the bar and bench, and I put the same question to him, and he bore witness with me to the same effect. He neither at the bar or on the bench had ever seen any Hebrew arraigned for crime."

When Mordecai M. Noah, on his accession to the office of sheriff of New York. was taunted with the remark: "Pity Christians have to be hung by a Jew!" to which he promptly replied: "Pity Christians require hanging at all."

THE JEW IN CHARITY.

In charity not only do the names of Sir Moses Montefiore, Baron and Baroness de Hirsch, Mr. Jacob H. Schiff, and Mrs. Esther Hermann shine conspicuously, but our Jewish fellow-citizens successfully conduct charities covering every conceivable case of need and suffering. In New York City alone, for their twelve leading institutions, the Jews contribute upward of seven hundred thousand dollars a year. The Russian immigration which began in 1881 compelled special measures of relief to be organized, and of their successful conduct, Dr. Charles S. Bernheimer, in *Self Culture* for February, 1899, wrote:

"As a temporary expedient, the Russian Emigrant Relief Fund was originated in 1881. It was succeeded in the same year by the Hebrew Emigrant Aid Society of the United States, which was established in New York City, but received the co-operation of organizations in the other principalities. About two million

dollars were expended by this organization in the work of receiving, sheltering, temporarily maintaining and distributing through the United States and Canada, the Russian Jewish refugees. Many were the animated and picturesque, yet pitiful scenes afforded by the arrival of the downtrodden and persecuted Jews, being cared for by thousands of their co-religionists of America.

"With the renewed severity of the Russian persecutions, and the consequent further influx of immigrants in the early nineties, general movements for the relief of the refugees were organized. Early in 1891 the Jewish Alliance of America, composed largely of Russians, was formed at a convention held in Philadelphia. Its aim was to establish branches in a number of cities, for the purpose of distributing the immigrant population. Later in the same year, another organization, the American Committee for Ameliorating the Condition of the Russian Refugees, was formed in New York City for a similar purpose, in response to a call issued to the Jewish societies of the United States by the Baron de Hirsch Trust. The following year, the Jewish Alliance and the executive committee of the other organization, which had been given plenary power, coalesced, and the work which

had been outlined by them soon devolved upon the Baron de Hirsch Fund, and the United Hebrew Charities of New York.

"Between 1889 and 1891 a plan was under consideration, between Baron de Hirsch and those who were to become the trustees of his fund, with reference to the proposition of the former, to devote ten thousand dollars per month for the amelioration of the Russian and Eastern European immigrants. In 1891 a deed of trust was executed by which the sum of two million four hundred thousand dollars was placed as capital in the hands of the trustees of the Baron de Hirsch Fund, the interest of which was to be used for the education and training of emigrants from Russia and Eastern Europe. Among the provisions was authority to disburse two hundred and forty thousand dollars of the capital for acquiring and improving land, allotting farm holdings, and erecting buildings for manual and agricultural training and general education. The income of the fund, $100,000 per annum, is used in sustaining an agricultural colony founded in 1893 at Woodbine, New Jersey, and the schools established there; a trade school and English classes established in New York City, an employment, transportation, and relief bureau in connection with the United He-

brew Charities of New York City, and public baths (Hon. A. S. Solomons is the efficient general manager). In addition, local committees in Philadelphia, Baltimore, Boston and St. Louis received sums for similar work in connection with employment, transportation, relief, and education. To some of the several hundred Russian Jewish farmers who bought abandoned farms in the New England States, the fund made loans on bond and mortgage upon a strict business basis. It assisted colonies which were in need in Dakota, Colorado, Michigan, and other States. It has made loans also to students to enable them to complete their college course.

"The Baroness de Hirsch has since supplemented the work of her husband, who died in 1896. She has made a gift of one hundred and fifty thousand dollars, which has enabled the trustees to proceed with the erection of a building for the trade schools in New York. She has promised to send one million dollars toward the work of ameliorating the condition of the congested Russian and Eastern European population in New York City. The first instalment of two hundred and fifty thousand dollars has already been received for this purpose, though the trustees, we believe, have not yet decided in what manner to utilize the money. The baroness has, moreover, established the Clara

de Hirsch Home for Working Girls. She has donated two hundred thousand dollars for the erection of a building, and has provided for a regular income of twelve thousand dollars per annum. The purpose of the home is to benefit workgirls and other unmarried women dependent on their own exertions for a livelihood, to fit others for domestic and industrial occupations, to aid them in obtaining employment, and to assist them in other ways.

"But the munificence of the Baron and Baroness de Hirsch, while a magnificent part of the present Jewish charity and philanthropic work of the United States, must not overshadow the splendid results achieved independently by individuals and communities. When one considers that about half a million Russian and Eastern European Jewish immigrants have arrived in this country since the Russian persecutions of 1881*

*The following record of arrivals of Jewish immigrants at the port of New York, from October 1, 1884, to October 1, 1897, is furnished by the late manager of the United Hebrew Charities, Mr. N. S. Rosenau:—

1884–85	18,535	1891–92	52,134
1885–86	27,348	1892–93	25,678
1886–87	25,788	1893–94	16,381
1887–88	29,602	1894–95	27,065
1888–89	22,674	1895–96	23,802
1889–90	32,321	1896–97	16,420
1890–91	62,574	1897–98	21,070
Total			401,392

If to the above number a rough estimate of the arrivals prev-

and that the number of Jews in this country just before that time was estimated to be about a quarter of a million, the enormous task which those resident in the United States have had set for them may be conceived. The task was the greater when it is remembered that the immigrants have come to this side with strange language and manners, many without trade or knowledge that could be adapted for use; they have had to be thoroughly taken in hand, their personal appearance made presentable, abodes found for them, and occupations secured. This process has been going on during two decades. Plans are being gradually systematized by which they can become self-supporting, intelligent citizens. But the process is slow, presenting as it does many difficulties, among which not the least is the congesting of the immigrants in the large cities,* leading to unsanitary lives.

ious to 1884 (of which no accurate record was kept) is added, together with the arrivals at other seaports and by way of Canada, it will be readily understood that half a million Jewish immigrants have become part of the population of this country since 1881.

*Mr. Myer S. Isaacs, in an article descriptive of the work of the Baron de Hirsch Fund, in the New York *Herald* of June 20, 1897, states: "The 'congested' section of New York City, in which dwell as many as 50,000 to 75,000 Jews of Russian or Polish birth or parentage, who have not yet placed themselves in a position to be independent of their surroundings, is bounded by the Bowery, Houston and Canal Streets and the East River."

"The Baron de Hirsch Fund has under consideration, as has been stated, the problem of withdrawing the immigrants from the most congested quarters. Its founding of the Woodbine colony was one step in that direction. The formation of the colonies of Alliance, Rosenhayn, and Carmel, in New Jersey, which were aided by gifts and loans from citizens and communities of the Eastern States; the establishment of colonies in the Western States, similarly aided by individuals in that section of the country; the transportation of settlers to small communities throughout the country are marks of the endeavor to solve the problem of the too great hiving together in the cities. It is important to note in this connection that the number of places to which immigrants are forwarded from the ports at which they arrive is increasing year by year. The attempts at agricultural colonization have not been successful, in the sense that a majority of the settlers have become self-supporting farmers. Not being a picked class, nor composed of sturdy out-of-door people, the settlers, meeting one or the other unfavorable conditions of soil or climate, which pioneers often encounter, have been weakened in their efforts to build up colonies.

"It can thus be readily understood that the

Jewish charities throughout the United States must have strongly felt the influence of the immigration, and that it must have given rise to special agencies for aiding the immigrants; in fact, there would have been comparatively little need for the charities without this immigration.

"However, we see evidence that the immigrants, as they are improving their own material condition, are now beginning to assist their fellow-countrymen. A number of charity societies, composed altogether of Russian and Slavic Jews, have been formed in the large cities, and with their expansion the problems of the charity societies will be less difficult." The almshouse has no need to provide for the Jew. If one Jew gets into trouble all the others stand by him. The divorce court seldom hears of him. He is domestic above all men. Drunkenness is not a Jewish vice. The only occupation that does not thrive among the Jews is that of the saloon keeper. To the Potter's Field the Jew is absolutely unknown. With the Jews next to the respect for the living comes the veneration for the dead. In one of the Boston papers some years ago appeared the following item:

"IKEY ROSENBERG DEAD."

"Some months ago, as one of the great ocean

steamers was plying toward the American shores, and after having left the English coast about twenty-four hours or so, it was suddenly discovered by those on board that a small passenger who was not on the list was aboard. No one had seen the youngster during the first day out, and it was only upon the break of the second that he emerged from his hiding-place. He had no father, no mother, no relatives or friends aboard, and was absolutely without protection. The ship being at sea, the stowaway couldn't be put off, and being of a most genial disposition and nature, he in the short time that he mingled with the passengers, won their good will; he thus excited their pity and a number of the passengers determined to care for the little chap, and adopt him for the time being. During the voyage the passengers as well as the officers and crew became attached to the little waif, and the captain determined to see to it when they reached shore that he should be taken care of and a home found for him. Upon the arrival of the steamer at Boston, the captain turned the youngster over to the police, explaining to them that he had come aboard, and was without relations or friends to claim him, and detailing his good qualities. At the police station the officers became so much interested

in Ikey Rosenberg, for that was the name they gave him, that the entire squad determined to adopt him and bring him up. 'Ikey' was made to feel that he was at home, and before a great while was a general favorite with every officer and attache in the station from captain down to doorkeeper. Besides 'Ikey' made himself generally useful. He arose early and awoke the officers at the proper hour, and if perchance some slept delinquently he wouldn't rest until they got up. The discipline of the force, so far as early rising was concerned, became admirable, all owing to 'Ikey's' watchfulness. Besides 'Ikey' had a number of other accomplishments which amused the policemen, and as the time grew on, it was evident that he was destined to be, if not the 'daughter of the regiment,' the son of that particular police battalion. During the recent prevalence of the grip, 'Ikey' became ill and after the utmost care that the officers and the skill that they could command, was lavished upon him, poor 'Ikey' breathed his last, leaving behind him as mourners a host of friends whom he had made in the short time of his residence at the station. The officers determined to give 'Ikey' a handsome funeral, and will mark his grave in the pauper grounds with an imposing monument.

"The president of one of the Boston synagogues, immediately after reading the above notice of the death of 'Ikey Rosenberg,' which could scarcely be that of a Gentile, sent for the sexton, and directed him to go to the station house and claim the body and also inform the police officers that the president of the synagogue would give the boy a decent Jewish burial. The sexton at once repaired to the police station and faithfully delivered his message. The captain refused to give up the body, telling the sexton that as the Hebrews didn't pay any attention to 'Ikey' during his lifetime, and allowed him to be brought up by his Christian friends, that they declined to give up the body, but would bury it themselves. This message incensed the president of the congregation, who directed the sexton to inform the captain that the Hebrews always bury their own dead, with appropriate rites, in consecrated ground, and that they demanded the body. Upon receiving this message, the captain refused point blank to give up the body, repeating to the sexton that the officers of the station would give it a decent Christian burial. Thereupon the president of the synagogue and a number of the members of the same, with their blood fully aroused at such a sacrilegious proceeding, visited the station

house and demanded the body. Again the captain refused. He told them that, while he wouldn't give up the body, he would invite the president and the members of his congregation to attend the funeral. This only added to the flame of indignation of the president and his company, and they declared that they would at once apply to the Supreme Court for a mandamus to take the body. The captain thereupon told them that, in order that their affidavits in the morning papers should not contain any misstatement as to the derelictness or disrespect in the treatment of the remains by the officers, it would be best for them to view the body. This request the president and his followers acceded to, and the captain, calling his men who were in the station to accompany him, escorted the irate Israelite into a room in the rear of the station, where, upon a board, covered with a white sheet, with wreaths of green and cut flowers in profusion, lay, in his last sleep, 'Ikey Rosenberg'—a *parrot !*"

"IS THERE TO BE A NEW ST. BARTHOLOMEW?"

The racial and religious prejudice of ignorant and superstitious mediæval Europe threatens once again to overtake the Children of Israel. The following article appeared in the London

Spectator (January 14, 1899), discussing the question: "Is there to be a New St. Bartholomew?"

"We must refuse absolutely to believe that there is any real danger of a new St. Bartholomew in Paris in which the Jews primarily, and the Huguenots and Protestants in the second place, will be the victims of massacre. The notion is one which is quite unthinkable in a civilized country like France. Yet we are well aware that there are plenty of people in Paris at this moment who regard the danger as something more than possible. That they have some excuse for their opinion we do not deny, for the baser portion of the French press has of late reeked with attacks on the Jews. Not only does M. Drumont, in the *Libre Parole*, a paper which, we believe, circulates by the half-million daily, incite the mob to attack the Jews, but a number of other papers, some of which, we deeply regret to say, profess a religious complexion, hound on the mob to what is, in fact, massacre. No doubt Frenchmen are excitable and mean less by violent language than Englishmen. When they talk of it being necessary that blood should flow they do not always mean murder. At the same time, we cannot forget that history has always shown that in France

vile words are often the precursors of vile deeds. Again, we must remember that the outbreak of violence against the Jews and the Protestants is not now merely an affair of 'heady' newspapers. There is a large Anti-Semitic literature, which is apparently printed, published, and sold at what we should call here religious bookshops. In the *Temps* of December 4th last there is an article by M. Gaston Deschamps which shows that the delirium from which France is suffering is being shared by a section, at any rate, of the Roman Church, and that the men who ought, as Christians, to be doing all they can to allay the outbreak of cruelty and injustice, are actually fanning the flames. We do not, it is needless to say, blame the Roman Catholic Church as an institution for this. It merely shows that a portion of the French Roman Catholics have taken up what we do not hesitate to describe as a wicked and absolutely un-Christian attitude. "We must add, also, that apparently the higher ecclesiastical authorities as a whole have not cared, as they ought to have cared, to take upon themselves the duty of a crusade against the vile monster of Anti-Semitism. The church has, in fact, missed a great opportunity for standing forth and showing France the duty of the followers

of Christ when such questions are involved as those which arise over the threatened persecution of the Jews.

"M. Gaston Deschamps decribes how he went from one vender of pious works to another, and turned over the pamphlets which lay among the rosaries, the prayer books, and the pious medals. In one shop he was offered the 'Marseillaise anti-sémite,' dedicated to Joan of Arc. In this work (according to M. Gaston Deschamps) occurs a prayer: 'O peuple de France, lève-toi avec Jeanne d'Arc. Les protestants eux aussi sont des traîtres à la patrie Française.' Another pamphlet from the same shop speaks of 'the pack of Huguenots who are carrying on against the army a dreadful campaign.'

" 'Ces Huguenots ont sans doute la sensation des représailles que les attendant.' So this tirade goes on till at last we are told that 'the day is coming near' when the country at the end of its patience will break the insupportable yoke under which it bends, and will seek, 'après une juste vengeance dans un avenir réparateur, le réfuge et le salut.' As M. Gaston Deschamps says, 'this is almost the tocsin of St. Germain—l'Auxerrois.'' And he adds: 'It was thus that certain theologians wrote on the eve of the Revocation of the Edict of Nantes—

the dawn of a day when a fratricidal proscription destroyed the staff of our armies and ruined for so long our foreign trade.' Yet another part of this same pamphlet says of Colonel Picquart, who is a Catholic of Lorraine: 'Sur la religion du Colonel Picquart on n'est pas bien fixé; on a de bonnes raisons pour le croire d'origine israélite.' But we need not give any more extracts. It is clear, unless M. Gaston Deschamps has, which we cannot believe, garbled his extracts, that the writers of these works hold up Jews and Protestants not only to popular odium, but to popular vengeance. We have no doubt that in the writings of certain French secularists things as infamous, or even more infamous, have often been said against priests and Jesuits; but that wrong is no excuse. Of what avail is Christianity if the Christian is to be no better than his opponents? The way to get France back into the paths of Christianity is by preaching and teaching the religion of mercy and good will, not by floods of prejudice, suspicion, vengeance, cruelty, and hate. Before we leave the odious subject of these attacks on the Jews and Protestants, it is worth while to note what 'Gyp' said to the correspondent of the *Daily Mail* after she had been cast in damages for a libel on M. Trarieux; 'Gyp' had

alleged that M. Trarieux had become a Protestant in order to make a rich marriage. Madame de Martel ('Gyp') declared that she wished not merely to drive the Jews out of society, but out of France, and this she regards as not impossible. After declaring that the Jews are at the bottom of the alleged Dreyfus syndicate, she goes on: 'In all this the Jews, who are the prime movers of disorder, will get the worst of it. They do not realize their danger. If the social revolution comes they will be the first to be swept away. Even now if an attack were to be made on the house of any prominent Jew, or if an affray were to take place in the street, and some one were to be killed then it would be impossible to prevent the matter from going further.' This, of course, must mean that if only an attack is begun upon this or that unpopular Jew, it will end in a general massacre. Nevertheless we do not believe that 'Gyp' is a true prophet. There is danger, no doubt, but the more clearly it is realized the more anxious will be not only the Jews, but all who dislike disorder and anarchy, to see the state and the army in the hands of a strong man. Hence, in our opinion, there will not be a new St. Bartholomew, but rather a dictatorship in order to avoid it. We regret greatly that this should be

the alternative, for we believe a liberal Republic the best government for France. Our regrets, however, cannot alter the facts, and the leading fact of the present situation is that one after another all the chief influences in France are setting in the direction of the overthrow of the Republic, and the substitution of a dictatorship —probably in the hands of a member of the Bonaparte family.

"Even in a case like that of an Anti-Semitic movement, which by its cruelty and wantonness causes a sort of *horror naturalis*, it is as well to try to see the case of the other side, and not to assume that there can be no defense. Why do so many Frenchmen hate the Jews? How is it possible that newspapers can be read that gloat over the prospect of Jewish corpses choking the sewers? What is it that has caused this outbreak of barbarous ferocity in a civilized nation? These are questions easier to ask than to answer. No doubt the Jews have come to the top in many professions—but then that can only be because the Jews have services to sell which Frenchmen as a whole consider worth buying. The Jews cannot give a man a great practice as a doctor or as an engineer. He gets his wealth by obliging Christians in some form or other. It is said, too, that it is naturally

maddening to Frenchmen to see so many great official posts held by Jews—at one time we are told half the prefects in France were Jews. But surely the remedy for such a state of things is not to persecute Jews and to talk about the necessity for bloodshed to redress a great wrong, but to put such pressure upon the government that they will not appoint any more Jews. Again, it is said that the Jews are very rich, which is no doubt true; but that is hardly a reason for attacking them, unless the assailants are Socialists. Lastly, it is often urged that the Jews are too insolent to be borne, and that their overbearing ways are intolerable. But even granted that this is so, how can any one seriously regard it as an excuse for an Anti-Semite crusade of the kind that is going on in France? No one can pretend that Jews in France have proved bad citizens in any real sense. They have not shirked service in the army. They have not avoided paying taxes. They have not attempted to undermine any of the institutions of the country. They have not as a class dealt any blows against public morality or public order. The Jew as a rule is a good son, a good father, a good husband, and a good patriot—*i. e.*, a man willing to stand or fall by the country in which he happens to be a ctiinze.

As far, then, as we can see, the Jew is persecuted in France simply because he is supposed to be a disagreeable person. He is not hated, as in Eastern Europe, because he is a small money lender, or because he has come, largely owing to persecution, to practice certain bad trades, but simply and solely because he is a Jew—and so a person about whom it is always safe to believe the worst. With such a prejudice it is of course useless to argue, but it is impossible not to take the Anti-Semitic feeling in France into account when one is gauging the condition of that country and her prospects as a nation. We are quite aware that all France is not Anti-Semite, and that, indeed, the majority of Frenchmen have no wish to avenge themselves on Jews and Protestants. Unfortunately, however, there does exist a large section who take seriously, and sympathize with, the attacks on the Dreyfusards, the Semites, and the Huguenots. As long as that section exists, and it is possible for men to talk of a new St. Bartholomew, how can we look upon the state of France without alarm and regret?"

In America the Jew has a double claim to recognition—the claim of the man under the wide tolerance of the nineteenth century, and the claim of the American citizen under the

broad spirit of the American constitution. Has he received the treatment he merits as a man and the rights he deserves as a citizen?

In our social, professional and even political clubs the Jew is blackballed. Hosts apologize for the "stranger" by assuring you that he is a good fellow, if he is a Jew. The merchant who cheats his creditor or rivals his competitor, if he comes of Hebrew blood, has hissed at him —JEW. Judaism is made responsible for every trick in trade. Do we not derive all our notions of integrity from the Jew, who first taught the world, "Thou shalt not steal," and "Thou shalt not bear false witness." "It is an ill bird that fouls its own nest."

It is just as unreasonable to use the word "Yankee" for all that meanness which, it is said, would cheat in the measurement if given the right to sell out the Atlantic Ocean by the pint, as to make of the word "Jew" a verb to designate taking advantage in trade. I have seen some mean Yankees, who in the words of another "with a jackknife and a pine shingle could in two hours' time whittle the smartest Jew in New York out of his homestead in the Abrahamic covenant." But to despise all New Englanders, among whom are the biggest-brained and largest-hearted people upon earth, on ac-

count of the proverbial meanness and trickery of some, is certainly unreasonable prejudice. In Marlowe's "Jew of Malta," Scene II., Act I., Barabbas is made to say:

> Some Jews are wicked as some Christians are,
> But say the tribe that I descended of
> Were all in general cast away for sin,
> Shall I be tried for their transgression?
> The man that dealeth righteously shall live.

Never was a truer word spoken, every Jew has been made responsible for the acts of every other Jew.

In one of the finest passages of Cumberland's "The Jew," Sheva answers Sir Stephen, who cannot conceive that a Jew cannot lend even a small sum without the desire of doubling:

"What has Sheva done to be called a villain? I am a Jew; what then? Is that a reason none of my tribe should have a sense of pity? You have no great deal of pity yourself, but I do know many noble British merchants that do abound in pity, therefore, I do not abuse your tribe." The prejudice that still exists against the Jew must be traced to this as one of the leading causes. One is made responsible for all and all for one. Paul and Iscariot were both Jews, and yet many a Christian execrates the nation from whom the betrayer of the Master

sprung and seems to forget altogether that of the same nation sprang Paul, the great apostle. Is it fair to blame Christianity for the villainy of church members? The teachings of the Bible can only produce good. Why should not the Ten Commandments promulgated through Moses have as powerful and as purifying a grasp upon the conscience of the Jew as upon that of the Gentile?

Is it fair to let prejudice against individuals develop into prejudice against a race? Let the reproach be cast where it belongs upon the individual and not the race. I have known some mean Jews, just as mean and low and filthy as some Gentiles. "Yes," to quote Rabbi Krauskopf again:

"Jews have been mean. They have been vulgar and vile. They have been dirty and tricky. They have shunned the country and have infested the cities. They have turned their backs upon agriculture and upon the handicrafts, and with their rapacious talons have seized the profitable commerce and finances of the nations. They have been parasites and usurers. They have been Shylocks and Iscariots. Jews have been all this, are all this, and for all I know, even worse than this.

"Not a very flattering portrait of the Jew this

is, especially not when drawn by a Jew himself, and by one, who, as far as he knows, is a Jew in good standing. Whatever merit this picture has not I claim for the painter at least the merit of frankness. A portrait of the historic Jew without these dark shadows would be as false a picture as would be a portrait of an historic Christian, drawn wholly Christlike, wholly saintly, without a touch of that spirit that slaughtered the Saxons, that manipulated the torture and the rack, that originated the Inquisition and instituted the St. Bartholomew Night Massacre, that burned at the stakes of Smithfieed, of Constance, of Rome, of Geneva, of Florence, the Latimers and Husses, the Brunos and Servetuses and Savonarolas, those courageous heralds who began to chirp the song of the New Dawn. 'Paint me as I look,' said Cromwell to the artist, who desired to conceal some of the Protector's facial defects, 'if you omit any of the scars and wrinkles, you shall not have a penny for your trouble.' "

"Prejudice against the Jew," exclaimed Rabbi Emil G. Hirsch, in righteous indignation, "is harbored especially by the women. One, probably a descendant of a good honorable fur trader, who came to America when the fur traffic was profitable, has become anxious to

represent a certain social nobility, and as even the common play of Christian Americans is not good enough for her daughters, she imports at a high price some foreigner to take the daughter off her hands and give her a title. Another is the child of some good, honest butcher who made his money by killing sheep and investing it carefully, and through the unearned increment became wealthy. Terribly learned and terribly cultured, she will not mingle with one that may possibly be a descendant of the family that gave to the world Jesus, her own redeemer. It is the American women mostly that foster this prejudice. What is their excuse? They affect to believe that the Jew is vulgar. That the Jewess as a rule is a walking, perambulating jewelry establishment. The Jew cannot speak English. The Jew is rude. All these ridiculous charges are winged arrows sent to keep at a distance and to do injury to a class of men and women who, to say the least, are as refined as their snobbish traducers. If these Americans traveling in Europe knew any language but their own, so they could understand what is said of them, they would learn that in Europe the Americans are held to be what these Americans hold the Jews to be. Why? Because probably at rare intervals one

of their set was of this character, and as the Americans in Europe are in the minority, all suffer, as every minority will suffer, for the misdeeds of one of their number."

With all the rough handling the world has given the Jew, it is wonderful that he has no more faults. For, as Shakespeare made Shylock to say: "He hath disgraced me, and hindered me of half a million, laughed at my losses, mocked at my gains, scorned my nation, thwarted my bargains, cooled my friends, heated my enemies—and what's his reason? I am a Jew. Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Is he not fed with the same food, hurt with the same weapon, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? If you prick us do we not bleed? If you tickle us do we not laugh? If you poison us do we not die? and if you wrong us shall we not revenge?"

In justice may the Jew apply to himself the words which the shepherdess Sulamit, in the "Song of Songs," addressed to the king's courtly ladies who looked contemptuously upon her: "Black am I but yet comely. Despise me not because I am somewhat black. Is it a wonder

that I am somewhat disfigured? Persecution's burning rays have scorched me fiercely. My mother's children have indeed been angry with me. They have forced me to keep their vineyard and to neglect my own."

Lord Macaulay has truly said: "The Jew is what we made him." Leroy-Beaulieu forcibly says: "Their virtues are their own, their vices are our making. Their virtues are the result of Judaic teaching; their vices are the result of circumstances which we have massed about their life." Or to use the words of the late Senator Vance: "If the Jew is a bad job, in all honesty we should contemplate him as the handiwork of our own civilization."

In their dealings Jews are as honorable as other men. Their social standards are just as low and just as fine as other people's in corresponding positions. Money often gets ahead of the manners of Jews and Gentiles alike. Where do you not find the *parvenu* in American society? How many people do you know who have had two generations of continuous wealth and the conditions of refined society? The noble exist everywhere in all races and in all religions. The inordinate love of gold is the sin of our day and one of the grave perils of our civilization. The jingle of coin is the snare of

all religious creeds and races alike. If we loved God as we love gold we should soon be lifted into angelhood. The almost frenzied strife to get money is never-ceasing, and to obtain it many a Christian imperils alike his body and his soul, and no matter how despicable the man may be, if he gets money, by hook or crook, and either of them are far from being straight, he will be idolized, though mentally deficient, vulgar in person, ugly in features and coarse in language. Let us remember this truth when we sit in judgment upon the Jewish people. Among Jews as among Christians there are those who think more of the man with bonds in his pockets than of the man with bonds on his hands and feet; there are vulgar, loud-mouthed, money-inflated, offensive snobs, who fill you with insufferable disgust. Among Jews and Christians you find highly bred and charming men and women. But we have judged the Jew not individually but collectively, and so we have grossly misrepresented and misjudged him to his irretrievable injury. No people suffer more on account of these vulgar Jews than the high-minded and refined Hebrew men and women. Are there not Gentiles who can be described exactly in the same terms? But w do not apply the test to the Gentiles we

apply to the Jews—of holding the class responsible for the sins of the individual.

Some years ago, in the east side of New York, a Jewish mother from Russia was confined, and her little babe was born without a shred of clothing to put on it. The doctor, who had come from the College Settlement, sent back to the Settlement and got some baby garments that were kept for such an exigency, and brought them and put them on the little babe and put the babe in the mother's arms. The mother shut her eyes and rested for a moment in that strange sweet ecstasy of motherhood, and then she opened her eyes and said: "What Jewish society sent these to me?" The doctor said: "No Jewish society, my dear; they were sent by some Christians." The mother shut her eyes and pondered a moment, and then she opened them again with wonder and said: "I didn't know that Christians could be so kind." *Judenhas* cannot shield itself behind Christianity. That gentleness which breathes upon us from the hills of Judea makes kin of all mankind.

THE RETURN OF THE JEWS TO PALESTINE.

The proposal that a distinctively Jewish commonwealth be established in Palestine with

Jerusalem as its capital is an idea which is spreading with marvelous rapidity among the Jews of all nations. It is the outcome of a state of things which, to the lasting dishonor of Germany, Austria, Roumania, and Russia, has rendered the lives of Jews intolerable. Even France is at present unable to protect its Jewish citizens from the onslaught of fanaticism and intolerance. The Jews of England and the United States are free from persecution, but they are not the kind of people who would ignore the sufferings of their persecuted fellow-Jews in other countries, and with every fresh outbreak of Anti-Semitic fury Zionism takes deeper root. While all Jews deeply sympathize with their oppressed co-religionists and hope for the day when the Holy Land will be restored to the Jew, still many Jews earnestly contend that Zionism is not the ultimate exaltation of Israel. Oswald John Simon, an English Jew, writing in the *Nineteenth Century* (September, 1898), scornfully rejects the entire programme as propounded by Dr. Herzl, Max Nordau, Prof. Richard Gottheil, Rev. Stephen S. Wise, and others at the Basle Congress. He says:

"It is almost inconceivable that any Jew with a remnant of the iron spirit which has made his race the heroes of all ages would accept as a

final settlement of the so-called Jewish question a condition of political impotence and of national paralysis. No; in God's name let us be victims of persecution in other countries, but not in our own. Let us fight for our natural human rights as the citizens of any civilized country to the bitter end; but let us not submit to form ourselves voluntarily into a state which could only exist upon sufferance. As an attempt to realize the ideal of Judaism the programme formulated at Basle presents the spectacle of the most contemptible, if not the most grotesque, species of idealism which was ever laid before the remnant of the descendants of a great nation.

"Bulgaria! Servia! Roumania! Are these to be the models of a renovated Israel?

"Colonize in Palestine and elsewhere by all means, but the words *nation* and *state* for the Jewish people should never be heard unless and until it can be such a nation and such a state as shall harmonize with the ideas of their faith, and be worthy of their remarkable origin. . . .

"The only possible argument that could justify such a movement would be to prove that a Jewish State in Palestine would be a real haven of rest and a deliverance from misery to freedom. No such demonstration is forthcom-

ing. On the contrary, there is every reason to apprehend that the privation and oppression which Jews endure in Russia and Roumania would merely be transferred to another place if they could succeed in forming themselves into a separate State in Palestine.

"Can the advocates of this scheme point to a single instance of a population enjoying complete liberty who have been subject to the rule of the Turkish government—a population, one must add, which does not profess the Moslem creed? Terrible as the conditions of large Jewish populations in Russia and Roumania and Galicia are at the present day, their condition cannot be said to be hopeless, for there is no finality about it.

"In Russia and in Roumania they are struggling for emancipation as Russian and Roumanian citizens. The backward civilization of those countries is not in the nature of things a final condition any more than the backward condition of England or France two centuries ago was final. Progress of thought and of education must inevitably work a change in the state of public opinion in such an empire as Russia. It is not in accord with the philosophy of human history that a great and powerful nation with the vast geographical dimensions of Russia,

standing as it does within the pale of Christian profession, can forever remain stagnant and unprogressive. It may be that she is as far behind the civilization of other Christian States as can be measured by a century of time or by two centuries—but it would be unhistorical and untrue to the experience of human affairs to take it for granted that Christianity shall for all time in one-half of Europe wear the garb of paganism and stagnation. So long as the Jews remain scattered in different parts of the globe there must always remain a reasonable hope that in one country after another emancipation will be effected.

"Suppose in the Middle Ages, when the Jews were expelled from England, this panic-stricken pessimism had seized them, and they had formed themselves into an independent State in Syria. What would have been the consequence? We should at this day, in all probability, have been thrown back in the tide of civilization as an oppressed, downtrodden Oriental caste with the nominal badge of nationality, but without the power of national independence. Our ancestors suffered and waited during the dark centuries between the age of Edward the First and that of Cromwell. And now we are part of so many European

states existing not on sufferance, but upon the principles of natural human rights. To withdraw from a State in which we are even persecuted is to abandon our claim to those natural human rights to which every unit in each State is entitled, and from which he is only excluded through the operation of false views and of demented philosophy.

"Palestine is the last place on earth to select for the settlement of a Jewish State just because it is Palestine. A settlement there means a final settlement. For good or for evil it would represent the end of all things, an absorption of every principle for which we have struggled since our ancestors were exiled. And we know that the whole of Palestine could not contain the Jewish population of the world, for it is no bigger than Wales.

"Personally, and I am by no means an exception, I should utterly object to live under the suzerainty of the Sultan, or the joint guarantees of the Powers. Our co-religionists in Roumania have had twenty years' experience of living under the guarantee of the Powers. And they have learned to their bitter cost that the vital forty-third article of the Treaty of Berlin, upon which their freedom ab-

solutely depended, was remitted by the Powers to be absolutely ignored by the new petty kingdom. When our ancestors were a nation in the political sense they were not dependent upon guarantees, powers or suzerainties.

"To a Jew who has discarded the Biblical aspects of Judaism, Palestine can have no permanent attraction. If he wanted to form a Jewish State, Palestine would be the one place on earth which he would scrupulously avoid. It has nothing to recommend it except its Biblical associations.

"The West, and not the East, is the natural sphere for political development. The deadening influence of Turkish rule and Eastern civilization, as we know them to-day, are not suggestive of progress and enlightenment any more than Russian ideas are indicative of freedom and liberty."

AMERICA, THE JEWISH CANAAN.

In God's good time a morning has dawned for the Jew—dawned in the West, where his woes shall cease. When on their Festival days the Jews say to one another: "Next year in Jerusalem," few interpret that faith of their fathers literally. In America at least those Israelites

are hard to be found who whisper to themselves with Jehudah Halévy:*

"My heart is in the East, though in the West I live,
The sweets of human life no happiness can give.
Religious duties fail to alike lift my soul on high,
For Zion writhes 'neath Edom, I in Arab fetters lie.
No joy in sunny Spain mine eyes can ever see,
For Zion's dust alone hath any charms for me!"

Dr. Theo. Herzl, of Vienna, the leader of the Zionist movement in Europe, in a recent address in London, said: "My words to the West have fallen on deaf ears; but my words to the East are producing an abundant harvest." Heine said: "If all Europe were to become a prison, America would still present a loophole of escape, and, God be praised! that loophole is larger than the dungeon itself."

America is the Zion from which goes forth the law. Here is liberty enlightening the world. America and not Palestine is the Jewish Mecca. America, peerless, unrivalled, unapproached and unapproachable America, has become the Jewish Canaan. America is the refuge of the oppressed of all the nations. Take your harps down from the willows and sing the songs of Zion. Here you have found not only liberties, but Liberty!

*Translated from the original by Rev. Dr. H. Pereira Mendes.